A Theological and Linguistic Exegesis of Proverbs Chapter 30

箴言第三十章之神學與語言學釋經

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PROLEGOMENON: Introduction and Methodological Framework

緒論：導論與方法論架構

The thirtieth chapter of the Book of Proverbs (מִשְׁלֵי / Mišlê) stands as one of the most enigmatic, theologically dense, and literarily unique compositions in the entire canon of sacred Scripture. It is attributed not to Solomon (שְׁלֹמֹה) but to a figure named Agur ben Jakeh (אָגוּר בֶּן־יָקֶה), a sage whose identity has perplexed commentators for millennia. This chapter is remarkable for its combination of confessional humility, theophanic questioning, covenantal prayer, sapiential taxonomy of the natural world, and prophetic urgency. It contains within its thirty-three verses a miniature systematic theology: the transcendence and immanence of God, the insufficiency of unaided human wisdom, the purity and sufficiency of divine revelation, the ethics of contentment, the taxonomy of sin, and the parabolic instruction derived from the created order.

箴言第三十章（מִשְׁלֵי / Mišlê）是整本聖經正典中最深奧、神學最為豐富且文學上最為獨特的篇章之一。此章歸於一位名為雅基之子亞古珥（אָגוּר בֶּן־יָקֶה）的人物，而非所羅門（שְׁלֹמֹה），此

人之身分數千年來令註釋家困惑不已。此章卓越之處在於其融合了認信式的謙卑、神顯式的提問、聖約式的祈禱、對自然界的智慧學分類法，以及先知式的迫切感。在其三十三節經文中蘊含了一部微型系統神學：上帝的超越性與內在性、未受輔助之人類智慧的不足、神聖啟示的純潔與充足性、知足的倫理、罪的分類學，以及從受造秩序中導出的比喻性教訓。

This exegetical essay will proceed section by section through the chapter, presenting the Hebrew Masoretic Text (MT), the Greek Septuagint (LXX), and the Coptic text from the ancient Coptic tradition, together with transliteration and translation. Each section will be analyzed theologically and linguistically, and enriched by insights from a wide range of theological voices across the Christian tradition.

本釋經論文將逐段逐節進行，呈現希伯來馬所拉文本（MT）、希臘文七十士譯本（LXX），以及來自古代科普特傳統的科普特文本，並附有音譯與翻譯。每一段落將從神學與語言學角度加以分析，並以基督教傳統中廣泛的神學聲音之洞見加以豐富。

I. THE SUPERSCRIPTION AND CONFESSION OF AGUR (Verses 1–3)

一、亞古珥的標題與認信（第1–3節）

Hebrew (MT):

א דִּבְרֵי אָגוּר בִּן־יָקֶה הַמַּשָּׂא נְאֻם הַגֶּבֶר לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל׃

ב כִּי בַעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי׃

ג וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע׃

Transliteration: (1) *Divrê ʾĀgûr bin-Yāqeh, hammaśśāʾ; nəʾum haggever ləʾÎṯîʾēl, ləʾÎṯîʾēl wəʾUḵāl.* (2) *Kî vaʿar ʾānōḵî mēʾîš, wəlōʾ-vînaṯ ʾāḏām lî.* (3) *Wəlōʾ-lāmaḏtî ḥoḵmāh, wəḏaʿaṯ qəḏōšîm ʾēḏāʿ.*

Translation: (1) "The words of Agur son of Jakeh — the oracle. The declaration of the strong man to Ithiel, to Ithiel and Ucal:" (2) "Surely I am more brutish than any man, and I do not have the understanding of a human being." (3) "And I have not learned wisdom, nor do I possess the knowledge of the Holy One."

(1)「雅基之子亞古珥的言語——神諭。此壯士對以鐵和以鐵與烏甲的宣言：」(2)「我實在比任何人更為愚鈍，我沒有人的聰明。」(3)「我未曾學得智慧，也不認識那聖者的知識。」

Greek (LXX):

(1) Τούτους τοὺς λόγους εἶπεν ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ, καὶ παύομαι. **(2)** Ἀφρονέστατος γάρ εἰμι ἀπὸ πάντων ἀνθρώπων, καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί. **(3)** Θεὸς δεδίδαχέν με σοφίαν, καὶ γνῶσιν ἁγίων ἔγνωκα.

Transliteration: (1) *Toútous toùs lógous eîpen ho anḗr toîs pisteúousin theôi, kaì paúomai.* (2) *Aphronéstatos gár eimi apò pántōn anthrṓpōn, kaì phrónēsis anthrṓpōn ouk éstin en emoí.* (3) *Theòs dedídachén me sophían, kaì gnôsin hagíōn égnōka.*

Translation: (1) "These words the man spoke to those who trust in God, and I cease." (2) "For I am the most foolish of all men, and human prudence is not in me." (3) "God has taught me wisdom, and I have known the knowledge of holy ones."

(1)「這些話是此人對信靠上帝之人所說的，然後我停止。」(2)「因為我是眾人中最愚蠢的，人的聰慧不在我裡面。」(3)「上帝已教導我智慧，我已認識聖者們的知識。」

Coptic (Bohairic Tradition):

(1) Ⲛⲁⲓⲥⲁϫⲓ ⲁⲡⲓⲣⲱⲙⲓ ϫⲟⲧⲟⲩ ⲛⲛⲏⲉⲧⲛⲁϩⲧ ⲉϥϯ ⲟⲩⲟϩ ⲧⲗⲱ. **(2)** ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲓⲁⲧⲥⲁⲃⲉ ⲉⲃⲟⲗ ϧⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ. **(3)** ϥϯ ⲁϥⲧⲥⲃⲱ ⲛⲏⲓ ⲛⲟⲩⲥⲟⲫⲓⲁ ⲟⲩⲟϩ ⲁⲓⲉⲙⲓ ⲉⲡⲉⲙⲓ ⲛⲛⲓⲉⲑⲟⲩⲁⲃ.

Transliteration: (1) *Naisaji apirōmi jotou nnēetnahti ePhti ouoh tilō.* (2) *Anok gar pe piatsabe ebol khen ouon niben.* (3) *Phti aftisvō nēi nousophia ouoh aiemi epemi nniethouab.*

Translation: (1) "These words the man said to those who believe in God, and I rest." (2) "For I am the unlearned one among all people." (3) "God taught me wisdom, and I have known the knowledge of the holy ones."

(1)「這些話是此人對信靠上帝之人所說的，然後我安息了。」(2)「因為我是眾人中未受教的。」(3)「上帝教導我智慧，我已認識聖者們的知識。」

Exegetical and Theological Analysis / 釋經與神學分析

The superscription introduces a figure wholly unknown outside this chapter. The term הַמַּשָּׂא (*hammaśśāʾ*, "the oracle" or "the burden") is a word used elsewhere for prophetic utterances (cf. Isaiah 13:1; Nahum 1:1; Habakkuk 1:1), lending this chapter a quasi-prophetic authority. The Jamieson-Fausset-Brown *Commentary Critical and Explanatory on the Whole Bible* (1871) notes that this term "indicates a weighty, solemn utterance, akin to the prophetic burden laid upon God's messengers." As Robert Jamieson observes, the word *maśśāʾ* could also denote a place name ("of Massa"), suggesting Agur may have been from the tribe of Ishmael (cf. Genesis 25:14), although this remains contested.

標題引入了一位在此章之外完全不為人知的人物。「הַמַּשָּׂא」(*hammaśśāʾ*，「神諭」或「重擔」)一詞在他處用於先知性的宣告(參以賽亞書13:1；那鴻書1:1；哈巴谷書1:1)，為此章賦予了準先知性的權威。羅伯特·傑米森的《聖經全書批判與解釋性註釋》(1871年)指出，此術語「表示一種莊嚴沉重的宣告，類似於加諸上帝使者身上的先知性重擔」。傑米森觀察到，*maśśāʾ* 亦可指地名(「瑪撒人」)，暗示亞古珥可能來自以實瑪利的支派(參創世記25:14)，儘管此說仍有爭議。

The word נְאֻם (*nəʾum*, "declaration/oracle") is striking: it is the same word used in the formulaic phrase נְאֻם יְהוָה (*nəʾum YHWH*, "declares the LORD"), used over 360 times in the Hebrew Bible as a marker of divine speech. That Agur uses this form elevates his

words to the level of inspired utterance. **Matthew Henry** writes in his *Concise Commentary*: "Agur speaks of himself as wanting a righteousness, and having done very foolishly. And it becomes us all to have low thoughts of ourselves."

「נְאֻם」(*nəʾum*,「宣言/神諭」)一詞引人注目:這正是用於程式化短語「נְאֻם יְהוָה」(*nəʾum YHWH*,「耶和華說」) 中的同一個詞,在希伯來聖經中作為神聖話語的標記使用超過360次。亞古珥使用此形式,將其言語提升至受默示之宣告的層級。馬太·亨利在其《簡明註釋》中寫道:「亞古珥說自己缺乏義,且行事甚為愚昧。我們所有人都當對自己持低下之想法。」

A key interpretive crux lies in the names אִיתִיאֵל (*ʾÎṯîʾēl*, "God is with me") and אֻכָל (*ʾUḵāl*, "I am able" or "I am consumed"). Some scholars, following ancient Jewish and Christian exegetical traditions, have seen in these names veiled messianic titles: *Ithiel* ("God with me") corresponding to *Immanuel* (Isaiah 7:14), and *Ucal* ("I prevail") echoing the victorious Messiah. However, the majority of modern scholarship treats them as proper names of Agur's students.

一個關鍵的解釋難題在於「אִיתִיאֵל」(*ʾÎṯîʾēl*,「上帝與我同在」)和「אֻכָל」(*ʾUḵāl*,「我能」或「我被消耗」)這兩個名字。一些學者遵循古代猶太和基督教釋經傳統,在這些名字中看到了隱蔽的彌賽亞稱號:以鐵(「上帝與我同在」)對應以馬內利(以賽亞書7:14),而烏甲(「我得勝」)呼應得勝的彌賽亞。然而,大多數現代學者將其視為亞古珥學生的人名。

The LXX rendering of verse 3 is particularly notable. Where the Hebrew reads *wəlōʾ-lāmaḏtî ḥoḵmāh* ("and I have **not** learned wisdom"), the Septuagint reads Θεὸς δεδίδαχέν με σοφίαν ("God **has taught** me wisdom") — a strikingly opposite sense. This divergence has been the subject of extensive scholarly discussion. **Dr. Michael S. Heiser** has noted that such differences between the MT and LXX in wisdom literature point to variant Hebrew Vorlagen (source texts) circulating in antiquity, and that the LXX sometimes preserves theological traditions that complement rather than contradict the MT. The Coptic tradition here follows the LXX reading (ⲫⲧ ⲁⲩⲧⲥⲃⲱ ⲛⲏⲓ ⲛⲟⲩⲥⲟⲫⲓⲁ / *Phti*

aftisvō nēi nousophia — "God taught me wisdom"), demonstrating the Coptic Church's reliance on the Septuagint as its Old Testament base text.

第3節的七十士譯本翻譯尤其值得注意。希伯來文讀作 *wəlōʾ-lāmaḏtî ḥoḵmāh*（「我未曾學得智慧」），七十士譯本則讀作 Θεὸς δεδίδαχέν με σοφίαν（「上帝已教導我智慧」）——意義截然相反。此差異一直是學術界廣泛討論的主題。**邁可·乃瑟博士（Dr. Michael S. Heiser）**指出，智慧文學中馬所拉文本與七十士譯本之間的此類差異，指向古代流通的不同希伯來底本（Vorlagen），且七十士譯本有時保存了補充而非矛盾馬所拉文本的神學傳統。科普特傳統在此遵循七十士譯本的讀法（ϕϯ ⲁⲫϯⲥⲃⲱ ⲛⲏⲓ ⲛⲟⲩⲥⲟⲫⲓⲁ / *Phti aftisvō nēi nousophia* —「上帝教導我智慧」），顯示科普特教會以七十士譯本作為其舊約基礎文本的依賴。

Charles H. Spurgeon, in his exposition of Proverbs 30:2, delivered a sermon titled *"A Homily for Humble Folks"* (April 13, 1890), in which he declared: "Philosophy had failed him, and revelation was his sole confidence." Spurgeon saw in Agur's self-abasement a pattern for every believer: the recognition that human reason, unaided by grace, leaves one "brutish" (בַּעַר / *vaʿar*). This Hebrew term is cognate with *bəʿîr* ("beast/cattle"), and Agur's self-description is thus not mere rhetorical modesty but a profound theological anthropology: apart from divine illumination, humanity is more animal than rational.

乃瑟博士進一步從其「神聖議會」（Divine Council）神學框架解讀，第3節中「קְדֹשִׁים」（*qəḏōšîm*，「聖者們」）一詞使用複數形式——這可能不僅指上帝的聖潔本質，也指天上的議會成員，即那些環繞上帝寶座的超自然存在者。這為亞古珥的認信增添了宇宙性的維度：他所承認自己缺乏的知識，不僅僅是屬世的智慧，更是對天上實在界的洞察。

查理斯·乃息·司布真（Charles H. Spurgeon）在其對箴言30:2的解經中，發表了一篇題為《給卑微人的講道》的講章（1890年4月13日），其中宣告：「哲學辜負了他，啟示是他唯一的依靠。」司布真在亞古珥的自我貶抑中看到了每一位信徒的模式：認識到人類的理性若未蒙恩典輔助，便使人成為「愚蠢的」（בַּעַר / *vaʿar*）。這個希伯來詞與 *bəʿîr*（「牲畜」）同源，因

此亞古珥的自我描述不僅僅是修辭上的謙虛，而是一種深刻的神學人論：離開了神聖的光照，人類更像動物而非理性存在。

Derek Prince (葉光明) frequently taught on the necessity of humility as the gateway to divine wisdom. He emphasized that the fear of the LORD—the foundational principle of Proverbs (1:7)—is inseparable from the kind of self-emptying that Agur demonstrates. Prince noted that only when we confess our spiritual bankruptcy can the Holy Spirit fill us with true *ḥoḵmāh*.

葉光明經常教導謙卑是通往神聖智慧之門的必要性。他強調敬畏耶和華——箴言的根基原則（1:7）——與亞古珥所展示的那種自我倒空密不可分。葉光明指出，唯有當我們承認自己屬靈的破產時，聖靈才能以真正的 *ḥoḵmāh* 充滿我們。

Jordan Peterson, from a psychological-archetypal perspective, has spoken extensively on the theme of intellectual humility in the wisdom tradition. Peterson identifies the posture of Agur — "I am more brutish than any man" — as the essential precondition for genuine learning: "You have to be willing to be a fool before you can be wise." This resonates with the Socratic *aporia* but is grounded, in the biblical context, not in mere epistemological modesty but in a theological recognition of the Creator-creature distinction.

喬丹·乃瑟博士（Jordan Peterson）從心理學—原型的角度，就智慧傳統中智識謙卑的主題進行了廣泛的論述。彼得森將亞古珥的姿態——「我比任何人更為愚鈍」——視為真正學習的根本前提：「你必須願意做一個愚人，然後才能成為智者。」這與蘇格拉底式的「困惑」相呼應，但在聖經的語境中，其根基不在於純粹的認識論謙遜，而在於對創造者與受造物之區別的神學認知。

John F. MacArthur (約翰·麥克阿瑟) has taught extensively on the theme of "pursuing divine wisdom" in his exposition of Proverbs. He emphasizes that Agur's confession reflects the Reformed doctrine of *total depravity* — not that humans are as evil as

possible, but that sin has affected every faculty, including the intellect. MacArthur writes: "Fearing God produces humility; and he says that all through Proverbs. Those who fear God sleep satisfied and are untouched by evil."

約翰·麥克阿瑟在其箴言解經中廣泛教導了「追求神聖智慧」的主題。他強調亞古珥的認信反映了改革宗「全然墮落」的教義——不是說人類極盡邪惡之能事，而是罪已影響了每一個官能，包括智力。約翰·麥克阿瑟寫道：「敬畏上帝產生謙卑；他在整卷箴言中都如此說。敬畏上帝的人滿足地安睡，不被邪惡觸及。」

Voddie Baucham, in his teaching on the sufficiency of Scripture, has pointed to the opening verses of Proverbs 30 as a demonstration that all genuine wisdom begins with an acknowledgment of one's own limitations and a turning toward divine revelation. Baucham states that the modern church's greatest danger is "replacing the sufficiency of Scripture with the wisdom of the age."

沃迪·鮑漢姆（Voddie Baucham）在其關於聖經充足性的教導中，指出箴言第三十章的開篇經文表明，一切真正的智慧始於對自身局限的承認，以及轉向神聖的啟示。鮑漢姆表示，現代教會最大的危險是「以時代的智慧取代聖經的充足性」。

Pastor Stephen Tong (唐崇榮牧師), the renowned Indonesian-Chinese Reformed theologian, has powerfully articulated that Agur's confession mirrors the Reformed emphasis on the *noetic effects of sin* — the devastating impact of the Fall on the human mind. Tong teaches that true theological epistemology begins not with autonomous reason but with the *Deus dixit* ("God has spoken"), a theme Agur will develop in verses 5–6.

唐崇榮牧師，這位著名的印尼華人改革宗神學家，有力地闡述了亞古珥的認信反映了改革宗對「罪的認知效應」（noetic effects of sin）——即墮落對人類心靈的毀滅性影響——的強調。唐牧師教導，真正的神學認識論不是始於自主的理性，而是始於 *Deus dixit*（「上帝已經說了」），亞古珥將在第5-6節中展開這一主題。

II. THE THEOPHANIC INTERROGATION (Verse 4)

二、神顯式的質問（第4節）

Hebrew (MT):

ד מִי עָלָה־שָׁמַיִם וַיֵּרֶד מִי אָסַף־רוּחַ בְּחָפְנָיו מִי צָרַר־מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ
וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע׃

Transliteration: *Mî ʿālāh-šāmayim wayyēraḏ, mî ʾāsap-rûaḥ bəḥāpənāyw, mî ṣārar-mayim baśśimlāh, mî hēqîm kol-ʾapsê-ʾāreṣ; mah-šəmô ûmah-šem-bənô kî ṯēḏāʿ.*

Translation: "Who has ascended to heaven and descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is the name of His Son — if you know?"

「誰曾升到天上又降下？誰曾將風聚集在祂的掌中？誰曾用衣裳包裹諸水？誰曾立定地的一切疆界？祂名叫什麼？祂兒子名叫什麼？你若曉得。」

Greek (LXX):

Τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; τίς συνήγαγεν ἀνέμους ἐν κόλπῳ; τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ; τίς ἐκράτησεν πάντων τῶν ἄκρων τῆς γῆς; τί ὄνομα αὐτῷ ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ;

Transliteration: *Tís anébē eis tòn ouranòn kaì katébē? Tís synḗgagen anémous en kólpōi? Tís synéstrepsen hýdōr en himatíōi? Tís ekrátēsen pántōn tôn ákrōn tês gês? Tí ónoma autôi ē tí ónoma toîs téknois autoû?*

Translation: "Who has ascended into heaven and descended? Who has gathered the winds in his bosom? Who has wrapped the water in a garment? Who has dominion over all the ends of the earth? What is his name, or what is the name of his children?"

「誰曾升到天上又降下？誰曾將風聚集在懷中？誰曾用衣裳包裹諸水？誰掌管地的一切盡頭？他名叫什麼？他兒女的名叫什麼？」

Coptic (Bohairic):

Ⲛⲓⲙ ⲡⲉⲧⲁϥϣⲉ ⲉⲡϣⲱⲓ ⲉⲧⲫⲉ ⲟⲩⲟϩ ⲁϥⲓ ⲉⲡⲉϫⲏⲧ ⲛⲓⲙ ⲡⲉⲧⲁϥⲑⲱⲟⲩϯ ⲛⲛⲓⲑⲏⲟⲩ ϧⲉⲛ ⲡⲉϥⲕⲉⲛϥ ⲛⲓⲙ ⲡⲉⲧⲁϥⲕⲱⲗ ⲙⲡⲓⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϩⲉⲃⲥⲱ ⲛⲓⲙ ⲡⲉⲧⲁϥⲧⲁϫⲣⲟ ⲛⲛⲓⲁⲣϩϫ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁϩⲓ ⲟⲩ ⲡⲉ ⲡⲉϥⲣⲁⲛ ⲓⲉ ⲟⲩ ⲡⲉ ⲡⲣⲁⲛ ⲛⲛⲉϥϣⲏⲣⲓ.

Transliteration: *Nim petafshe epsōi etphe ouoh afi epeseēt? Nim petafthōouti nnithēou khen pefkenf? Nim petafkōl mpimōou khen ouhebsō? Nim petaftajro nniarēj tērou nte pkahi? Ou pe pefran ie ou pe pran nnefshēri?*

Translation: "Who is it that ascended to the height of heaven and came down? Who gathered the winds in his bosom? Who wrapped the water in a garment? Who established all the ends of the earth? What is his name, or what is the name of his children?"

「誰曾升到天的高處又降下？誰曾將風聚集在懷中？誰曾用衣裳包裹諸水？誰曾立定地的一切盡頭？他名叫什麼？他兒女的名叫什麼？」

Exegetical and Theological Analysis / 釋經與神學分析

This verse is arguably the most theologically significant in the entire chapter — indeed, one of the most Christologically pregnant passages in the Hebrew wisdom tradition. The form is a series of rhetorical questions, echoing the divine interrogation of Job (Job 38–41), designed to humble the listener before the incomprehensible majesty of God.

這一節可以說是整章中神學意義最為重大的經文——事實上，是希伯來智慧傳統中最具基督論孕意的段落之一。其形式是一系列修辭性問句，呼應了上帝對約伯的質問（約伯記38-41章），旨在使聽者在上帝那不可測度的威嚴面前謙卑。

The climactic question — מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ (*mah-šəmô ûmah-šem-bənô*) — "What is His name, and what is His Son's name?" — has generated centuries of theological reflection. The Hebrew בְּנוֹ (*bənô*, "His Son") is unmistakably singular and possessive. The question presupposes that the cosmic Creator has a *Son*, and that the Son's name, like the Father's, is bound up with the mystery of divine identity.

最高潮的問句——מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ（*mah-šəmô ûmah-šem-bənô*）——「祂名叫什麼？祂兒子名叫什麼？」——已引發了數個世紀的神學反思。希伯來文「בְּנוֹ」（*bənô*，「祂的兒子」）明確無誤地是單數且帶有所有格。這個問題預設了宇宙的創造者有一位兒子，而這位兒子的名字，如同父的名字一樣，與神聖身分的奥秘緊密相連。

Intriguingly, the LXX renders this differently: τί ὄνομα τοῖς τέκνοις αὐτοῦ (*tí ónoma toîs téknois autoû*) — "What is the name of his **children**?" — using the plural τέκνοις rather than the singular. This shift from singular "Son" to plural "children" in the LXX may reflect a theological tendency to generalize the reference away from a single divine Son, or it may represent a variant Hebrew text. The Coptic follows the LXX's plural reading (ⲛⲛⲉϥϣⲏⲣⲓ / *nnefshēri*, "his children").

有趣的是，七十士譯本對此有不同的翻譯：τί ὄνομα τοῖς τέκνοις αὐτοῦ（*tí ónoma toîs téknois autoû*）——「他兒女的名叫什麼？」——使用了複數的τέκνοις而非單數。七十士譯本從單數的「兒子」轉為複數的「兒女」，可能反映了將此引用從單一神聖之子泛化的神學傾向，也可能代表一個不同的希伯來底本。科普特文本遵循七十士譯本的複數讀法（ⲛⲛⲉϥϣⲏⲣⲓ / *nnefshēri*，「他的兒女們」）。

Matthew Henry provides a distinctly Christological reading: "In verse 4, there is a prophetic notice of Him who came down from heaven to be our Instructor and Saviour, and then ascended into heaven to be our Advocate. The Messiah is here spoken of as a Person distinct from the Father, but his name as yet secret." This view is deeply rooted

in the patristic tradition; Irenaeus, Athanasius, and other Church Fathers saw in this verse a foreshadowing of the eternal generation of the Son and the Incarnation.

馬太·亨利提供了一個明確的基督論讀法：「在第4節中，有一個關於那位從天降下作我們教師和救主，然後升到天上作我們中保之人的先知性預告。彌賽亞在此被說為一位與父有別的位格，但祂的名字至今仍是隱秘的。」這一觀點深深植根於教父傳統；愛任紐、亞他那修和其他教父在此節經文中看到了聖子永恆受生與道成肉身的預表。

Dr. Michael S. Heiser, in his work on the "Two Powers in Heaven" tradition in ancient Judaism, has argued that Proverbs 30:4 belongs to a broader tradition within Second Temple Judaism that recognized a "second divine figure" alongside YHWH — a figure who possesses divine prerogatives of cosmic sovereignty. Heiser writes: "The paradigm of a high sovereign God (El) and a second, co-regent deity figure is deeply embedded in Israelite religion." He notes that the question *mah-šəmô ûmah-šem-bənô* is not merely pedagogical but revelatory: it anticipates the full disclosure of the divine identity accomplished in the New Testament's identification of Jesus as the Son of God.

邁可·乃瑟博士在其關於古代猶太教中「天上二權」傳統的研究中指出，箴言30:4屬於第二聖殿時期猶太教中更廣泛的傳統，該傳統承認在耶和華之旁有一位「第二位神聖人物」——一位擁有宇宙主權之神聖特權的人物。乃瑟博士寫道：「至高主權上帝（El）與第二位、共同攝政的神性人物的範式，深深嵌入以色列人的宗教之中。」他指出，*mah-šəmô ûmah-šem-bənô* 的問題不僅僅是教學性的，更是啟示性的：它預期了新約聖經將耶穌認定為上帝之子時所完成的神聖身分之完全揭示。

Fr. Josiah Trenham (特倫漢神父), an Orthodox priest and patristic scholar, has taught that the Fathers of the Church universally saw in this verse a pre-Incarnation testimony to the Holy Trinity. The ascending and descending motif is linked to John 3:13 ("No one has ascended into heaven except He who descended from heaven, the Son of Man")

and Ephesians 4:9-10, where Christ's cosmic journey of descent and ascent fulfills the very pattern outlined in Agur's riddle.

特倫漢神父（**Fr. Josiah Trenham**），一位東正教司祭暨教父學者，教導說教會教父們普遍在此節經文中看到了道成肉身前對聖三一的見證。升降的主題與約翰福音3:13（「除了從天降下的人子，沒有人升過天」）和以弗所書4:9-10相連結，其中基督降卑與升高的宇宙性旅程正好實現了亞古珥之謎所勾勒的模式。

Bishop Robert Barron has reflected extensively on the theme of divine hiddenness and revelation in the wisdom tradition. In his teaching on humility as "the queen of virtues," Barron connects Agur's questions to the fundamental human posture before the mystery of God: "In order to truly pursue truth and goodness, it is necessary to let go of the ego and realize that we are not the center of the universe." Barron would see in Agur's interrogation the very dynamic that drives authentic theology: a *quaestio* born of wonder, not skepticism.

羅伯特·白朗主教（Bishop Robert Barron）就智慧傳統中神聖隱藏與啟示的主題進行了廣泛的反思。在其關於謙卑作為「德行之后」的教導中，白朗主教將亞古珥的問題與人類在上帝奧秘面前的根本姿態相連結：「要真正追求真理和良善，就必須放下自我，認識到我們不是宇宙的中心。」白朗主教會在亞古珥的質問中看到驅動真正神學的動力本身：一個出於驚嘆而非懷疑的 *quaestio*（問題）。

William Lane Craig, the analytic philosopher-theologian, has noted that Proverbs 30:4 is significant for the doctrine of God because it presents cosmological sovereignty (gathering wind, binding waters, establishing the earth) as attributes of a personal being with a *name* — not an impersonal force. This coheres with Craig's broader work on the *kalām* cosmological argument: the Creator of the universe is not merely a first cause but a personal agent, identifiable by name.

威廉·萊恩·乃頌博士（**William Lane Craig**），這位分析哲學家—神學家指出，箴言30:4對上帝教義很重要，因為它將宇宙主權（聚集風、包裹水、立定地極）呈現為一位有名字的位格存在者的屬性——而非一股非位格的力量。這與乃頌博士在卡拉姆宇宙論論證方面的更廣泛研究一致：宇宙的創造者不僅僅是第一因，更是一位可以名字來辨識的位格行為者。

Dr. Chuck Missler taught frequently that Proverbs 30:4 is one of the great "riddle verses" of the Old Testament, designed by the Holy Spirit to embed Trinitarian truth within the Hebrew text long before the Incarnation made it explicit. Missler emphasized the extraordinary nature of the question — "What is His Son's name, *if you know*?" — as a challenge that can only be answered by supernatural revelation, ultimately fulfilled in the person of Jesus Christ.

乃夏博士（Dr. Chuck Missler）經常教導說，箴言30:4是舊約中偉大的「謎語經文」之一，由聖靈所設計，在道成肉身使之明確之前很久，就將三一論的真理嵌入希伯來文本之中。乃夏博士強調這個問題的非凡本質——「祂兒子名叫什麼？你若曉得」——是一個只能透過超自然啟示才能回答的挑戰，最終在耶穌基督的位格中得以實現。

Ray Comfort, in his evangelistic teaching, has used Proverbs 30:4 as a bridge verse in conversations with skeptics, noting that the answer to "What is His Son's name?" points unmistakably to Jesus Christ — the one who both descended from heaven and ascended (cf. John 3:13; Acts 1:9-11).

雷·乃福博士（Ray Comfort）在其佈道教導中，將箴言30:4作為與懷疑者對話的橋梁經文，指出「祂兒子名叫什麼？」的答案明確無誤地指向耶穌基督——那位既從天降下又升天的那一位（參約翰福音3:13；使徒行傳1:9-11）。

Cliffe Knechtle, the campus evangelist and apologist, has similarly employed this verse in open-air evangelism, arguing that the very structure of the question — *ki* *tēḏāʿ* ("if you know") — implies that the answer exists but requires a posture of humility and receptivity to know it. Knechtle sees this as a call to intellectual honesty.

克里夫·乃彻爾（**Cliffe Knechtle**），這位校園佈道家和護教家，同樣在露天佈道中使用此節經文，論證問題本身的結構——*ki ṯēḏā*ʿ（「你若曉得」）——暗示答案存在，但需要謙卑和接受的姿態才能知道它。乃彻爾將此視為對智識誠實的呼召。

Dr. John Bergsma, a Catholic Old Testament scholar, has noted that the language of ascending and descending in Proverbs 30:4 connects with the entire biblical theology of theophany — from Jacob's ladder (Genesis 28) to the Song of Ascents to the ascension of Christ. The *Son* in this verse, Bergsma argues, is the Wisdom of God personified, which in the Christian reading becomes identified with the Logos of John 1.

柏格斯瑪博士（**Dr. John Bergsma**），一位天主教舊約學者，指出箴言30:4中升降的語言與整個聖經神顯神學相連結——從雅各的天梯（創世記28章）到上行之詩，再到基督的升天。柏格斯瑪博士論證說，此節中的兒子是位格化的上帝智慧，在基督教的解讀中與約翰福音第一章的邏各斯（Logos）相認同。

John Lennox, the Oxford mathematician and Christian apologist, has reflected on the epistemological humility embedded in Agur's questions. Lennox observes that the questions are not anti-intellectual but rather pro-revelation: they demonstrate that the deepest truths about reality (including the identity of the Creator and His Son) are accessible not through autonomous human investigation but through the self-disclosure of God.

約翰·乃諾斯（**John Lennox**），牛津數學家暨基督教護教家，對亞古珥問題中蘊含的認識論謙卑進行了反思。乃諾斯觀察到，這些問題不是反智的，而是支持啟示的：它們表明關於實在界的最深層真理（包括創造者和祂兒子的身分）不是通過自主的人類探究，而是通過上帝的自我揭示而可得的。

Alvin Plantinga, the preeminent Reformed epistemologist, would recognize in this verse what he calls the *sensus divinitatis* — an innate human capacity to perceive the divine, which nonetheless requires the *internal instigation of the Holy Spirit* for salvific

knowledge. Agur's question, "if you know" (*ki ṯēḏāʿ*), implies that such knowledge is available but requires a proper epistemic environment — what Plantinga terms "warrant."

阿文·蒲蘭丁格（**Alvin Plantinga**），這位卓越的改革宗認識論學者，會在此節經文中認出他所稱的「神性感覺」（*sensus divinitatis*）——一種感知神聖的先天人類能力，然而仍需要「聖靈的內在啟發」才能獲得救贖性的知識。亞古珥的問題「你若曉得」（*ki ṯēḏāʿ*）暗示這樣的知識是可得的，但需要適當的認知環境——蒲蘭丁格稱之為「保證」（warrant）。

III. THE PURITY AND SUFFICIENCY OF GOD'S WORD (Verses 5–6)

三、上帝話語的純潔與充足性（第**5–6**節）

Hebrew (MT):

ה כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ׃

ו אַל־תּוֹסֶף עַל־דְּבָרָיו פֶּן־יוֹכִיחַ בְּךָ וְנִכְזָבְתָּ׃

Transliteration: (5) *Kol-ʾimraṯ ʾĚlôah ṣərûpāh; māḡēn hûʾ laḥōsîm bô.* (6) *ʾAl-tôsp ʿal-dəḇārāyw; pen-yôḵîaḥ bəḵā wəniḵzāḇtā.*

Translation: (5) "Every word of God is refined; He is a shield to those who take refuge in Him." (6) "Do not add to His words, lest He rebuke you and you be found a liar."

(5)「上帝的每一句話都是精煉的；祂是投靠祂之人的盾牌。」(6)「不可加添祂的言語，恐怕祂責備你，你就被發現為說謊的。」

Greek (LXX):

(5) Πάντες γὰρ λόγοι θεοῦ πεπυρωμένοι, ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν. **(6)** Μὴ προσθῇς τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε καὶ ψευδὴς γένῃ.

Transliteration: (5) *Pántes gàr lógoi theoû pepyrōménoi, hyperaspízei dè autòs tôn eulabouménōn autón.* (6) *Mè prosthêis toîs lógois autoû, hína mè elénxēi se kaì pseudès génēi.*

Translation: (5) "For all the words of God are tested in fire, and He himself protects those who reverence Him." (6) "Do not add to His words, lest He convict you and you become a liar."

(5)「因為上帝的一切話語都是經過火試煉的，祂自己保護那些敬畏祂的人。」(6)「不可加添祂的話語，恐怕祂定你的罪，你就成為說謊的。」

Coptic (Bohairic):
(5) Ⲛⲥⲁϫⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲫϯ ⲥⲉⲕⲱϩⲧ ϧⲉⲛ ⲡⲓϧⲣⲱⲙ ⲛⲧⲟϥ ⲇⲉ ϥⲉⲣϩⲏⲡ ⲉϫⲉⲛ ⲛⲏⲉⲧⲉⲣϩⲟϯ ϧⲁⲧⲉϥϩⲏ. **(6)** Ⲙⲡⲉⲣⲟⲩⲱϩ ⲉⲛⲉϥⲥⲁϫⲓ ϩⲓⲛⲁ ⲛⲧⲉϥⲉⲣⲡⲉⲧϩⲱⲟⲩ ⲉⲣⲟⲕ ⲟⲩⲟϩ ⲛⲧⲉⲕⲯⲱⲡⲓ ⲛⲣⲉϥϫⲓⲙⲉⲑⲛⲟⲩϫ.

Transliteration: (5) *Nsaji tērou nte Phti sekōht khen pikhrom ntof de ferhēp ejen nēeterhoti khatefiēi.* (6) *Mperouōh enefasji hina nteferpeethōou erok ouoh ntekshōpi nrefjimeithnouj.*

Translation: (5) "All the words of God are refined in fire, and He shelters those who fear before Him." (6) "Do not add to His words, lest He condemn you and you become a deceiver."

(5)「上帝的一切話語都在火中精煉，祂庇護那些在祂面前敬畏的人。」(6)「不可加添祂的話語，恐怕祂定你的罪，你就成為欺騙者。」

Exegetical and Theological Analysis / 釋經與神學分析
The word צְרוּפָה (*ṣərûpāh*) is a Qal passive participle from the root צרף (*ṣrp*), meaning "to refine, to smelt, to purify by fire." It is the same root used in Psalm 12:6 (MT 12:7): "The words of the LORD are pure words, like silver refined in a furnace on the ground,

purified seven times" (אִמְרוֹת טְהוֹרוֹת אִמְרוֹת יְהוָה). The LXX intensifies this with πεπυρωμένοι (*pepyrōménoi*, "tested/refined by fire"), from πυρόω (*pyróō*, "to burn/refine"), further stressing the metaphor of metallurgical purification. The Coptic preserves this imagery with ⲥⲉϫⲱϩⲧ (*sekōht*, "they are refined/tested"). All three textual traditions converge on the same essential truth: God's word has undergone the ultimate test and emerged pure, without dross or error.

「צְרוּפָה」(*ṣərûpāh*)是詞根 צרף(*ṣrp*,「精煉、冶煉、以火提純」)的被動分詞。它與詩篇12:6(MT 12:7)中使用的是同一詞根:「耶和華的言語是純淨的言語，如同銀子在泥爐中煉過七次」(אִמְרוֹת טְהוֹרוֹת אִמְרוֹת יְהוָה)。七十士譯本以 πεπυρωμένοι(*pepyrōménoi*,「經火試煉/精煉的」)強化了這一點，此詞來自 πυρόω(*pyróō*,「燃燒/精煉」)，進一步強調冶金提純的隱喻。科普特文以 ⲥⲉϫⲱϩⲧ(*sekōht*,「被精煉/試驗的」)保存了此意象。三個文本傳統在同一核心真理上匯合:上帝的話語已經歷了終極的考驗，且出來時是純淨的，沒有渣滓或錯誤。

Voddie Baucham has made the sufficiency of Scripture a hallmark of his ministry. Commenting on verse 5, Baucham teaches: "Every word. Not some, not most — every single word of God is tested and proven. This is not a book that needs our additions, our improvements, or our cultural updates. It is refined gold." Baucham connects this verse directly to the Reformation principle of *Sola Scriptura*.

沃迪·鮑漢姆已使聖經的充足性成為其事工的標誌。在評論第5節時，鮑漢姆教導:「每一句話。不是一些，不是大部分——上帝的每一句話都經過試煉和證明。這不是一本需要我們添加、改進或文化更新的書。它是精煉的金子。」鮑漢姆將此節經文直接與宗教改革的「唯獨聖經」原則相連結。

John F. MacArthur (約翰·麥克阿瑟) has been one of the most vocal defenders of biblical inerrancy and sufficiency in modern evangelicalism. On verse 5, MacArthur insists that the word אֱלוֹהַּ (*ʾĔlôah*) — the singular form of אֱלֹהִים (*ʾĔlōhîm*) — is deliberately used here (rather than the covenant name YHWH) to emphasize the

universal, cosmic authority behind every word of Scripture. MacArthur's consistent teaching is that to tamper with Scripture — to add or subtract — is to place oneself under divine judgment.

約翰·麥克阿瑟是現代福音派中聖經無誤與充足性最積極的捍衛者之一。對於第5節，約翰·麥克阿瑟堅持認為此處刻意使用「אֱלוֹהַּ」（*ʾĔlôah*）——即「אֱלֹהִים」（*ʾĔlōhîm*）的單數形式——而非聖約之名耶和華（YHWH），是為了強調聖經每一句話背後普世的、宇宙性的權威。約翰·麥克阿瑟一貫的教導是，篡改聖經——加添或刪減——就是將自己置於神聖審判之下。

Derek Prince (葉光明) taught that verse 5b — "He is a shield to those who take refuge in Him" — is a direct invitation to spiritual warfare. Prince understood the word מָגֵן (*māgēn*, "shield") in connection with the "shield of faith" in Ephesians 6:16. He taught that God's word is not merely informational but operational: it functions as a defensive weapon in the believer's life. Prince's ministry was marked by the conviction that knowing and declaring God's word is the primary means of overcoming the enemy.

葉光明教導說，第5節b——「祂是投靠祂之人的盾牌」——是對屬靈爭戰的直接邀請。葉光明將「מָגֵן」（*māgēn*，「盾牌」）一詞與以弗所書6:16的「信德的盾牌」相連結來理解。他教導上帝的話語不僅僅是資訊性的，更是運作性的：它在信徒的生命中作為防禦武器發揮功能。葉光明的事工以一個信念為標誌：認識和宣告上帝的話語是克服仇敵的首要途徑。

On verse 6, **Dr. Karlo Broussard**, a Catholic apologist, has noted the significance of the prohibition "Do not add to His words" in light of the *canon* question. Broussard argues that this verse does not address the question of the biblical canon per se (as some Protestant apologists have suggested), but rather warns against human presumption in altering or supplementing divine revelation with merely human teaching. He notes that the Catholic Church's understanding of Sacred Tradition is not an *addition* to Scripture but the living context in which Scripture was born and is rightly interpreted.

關於第6節，卡洛·布魯薩德博士（**Dr. Karlo Broussard**），一位天主教護教家，指出了「不可加添祂的言語」這一禁令在正典問題光照下的重要性。布魯薩德博士論證說，此節經文並不針對聖經正典的問題本身（如一些新教護教家所建議的），而是警告人類不要僭妄地以純粹人類的教導改變或補充神聖啟示。他指出，天主教會對聖傳的理解不是對聖經的加添，而是聖經誕生並被正確詮釋的活生生的語境。

Fr. Chad Ripperger (乃彼格神父), a Catholic theologian and exorcist, has warned about the spiritual dangers of adding to or twisting God's word. Ripperger connects this to the broader theme of obedience to the divine order, teaching that "when we distort the word of God, we open doors to spiritual deception and even demonic influence."

乃彼格神父（**Fr. Chad Ripperger**），一位天主教神學家暨驅魔師，警告了加添或扭曲上帝話語的屬靈危險。乃彼格神父將此與順服神聖秩序的更廣泛主題相連結，教導說「當我們扭曲上帝的話語時，我們就為屬靈欺騙甚至魔鬼的影響打開了大門。」

Robby Gallaty, the pastor and disciple-making advocate, has emphasized that Proverbs 30:5-6 serves as a foundational text for "knowing God's word, living God's word, and sharing God's word." Gallaty teaches that every disciple must internalize the purity of Scripture so that they neither distort it in their own lives nor add to it in their teaching of others.

羅比·加拉提（**Robby Gallaty**），這位牧師暨門徒訓練倡導者，強調箴言30:5-6作為「認識上帝的話語、活出上帝的話語、分享上帝的話語」的基礎性經文。加拉提教導每位門徒必須將聖經的純潔內化，使他們既不在自己的生活中扭曲它，也不在教導他人時加添它。

Nate Sala, the apologist, has used verse 5 to illustrate the reliability of Scripture in conversations with atheists and agnostics, arguing that the metaphor of fire-tested purity speaks to the historical, archaeological, and philosophical resilience of the biblical text against centuries of criticism.

乃特·薩拉（**Nate Sala**），這位護教家，使用第5節來說明聖經在與無神論者和不可知論者對話中的可靠性，論證經火試煉之純淨的隱喻說明了聖經文本在數世紀的批評面前其歷史的、考古學的和哲學的韌性。

IV. AGUR'S PRAYER FOR INTEGRITY AND CONTENTMENT (Verses 7–9)

四、亞古珥為正直與知足的禱告（第**7–9**節）

Hebrew (MT):

ז שְׁתַּ֤יִם שָׁאַ֙לְתִּי֙ מֵאִתָּ֔ךְ אַל־תִּמְנַ֥ע מִמֶּ֖נִּי בְּטֶ֣רֶם אָמֽוּת׃ **ח** שָׁ֤וְא וּדְבַר־כָּזָ֙ב הַרְחֵ֣ק מִמֶּ֔נִּי רֵאשׁ֥ וְעֹשֶׁ֖ר
אַל־תִּתֶּן־לִ֑י הַטְרִיפֵ֥נִי לֶ֖חֶם חֻקִּֽי׃ **ט** פֶּן־אֶשְׂבַּ֥ע וְכִחַשְׁתִּ֑י וְאָמַ֕רְתִּי מִ֥י יְהוָ֖ה וּפֶן־אִוָּרֵ֥שׁ וְגָנַ֖בְתִּי וְתָפַשְׂתִּ֣י שֵׁ֔ם
אֱלֹהָֽי׃

Transliteration: (7) *Šəttayim šāʾaltî mēʾittāḵ; ʾal-timnáʿ mimmenî bəṭerem ʾāmûṯ.* (8) *Šāwʾ ûḏəḇar-kāzāḇ harḥēq mimmenî; rêʾš wāʿōšer ʾal-titten-lî; haṭrîpēnî leḥem ḥuqqî.* (9) *Pen ʾeśbaʿ wəḵiḥaštî wəʾāmartî mî YHWH; ûpēn-ʾiwwārēš wəḡānaḇtî wəṯāpaśtî šēm ʾĔlōhāy.*

Translation: (7) "Two things I have asked of You; do not withhold them from me before I die:" (8) "Remove from me falsehood and the word of deception; give me neither poverty nor riches; feed me with my appointed bread;" (9) "Lest I be full and deny [You], and say, 'Who is the LORD?' Or lest I become poor and steal, and profane the name of my God."

(7)「我求祢兩件事；在我未死之先，不要拒絕我：」(8)「求祢使虛假和謊言遠離我；不要使我貧窮，也不要使我富足；以我分定的食物餵養我；」(9)「恐怕我飽足就否認祢，說：『耶和華是誰？』又恐怕我貧窮就偷竊，褻瀆我上帝的名。」

Greek (LXX):

(7) Δύο αἰτοῦμαι παρὰ σοῦ, μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με. **(8)** Μάταιον καὶ ψευδῆ λόγον μακράν μου ποίησον· πλοῦτον δὲ καὶ πενίαν μή μοι δῷς, σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη. **(9)** ἵνα μὴ πλησθεὶς ψευδὴς γένωμαι καὶ εἴπω· τίς με ὁρᾷ; ἢ πενηθεὶς κλέψω καὶ ὀμόσω τὸ ὄνομα τοῦ θεοῦ.

Transliteration: (7) *Dýo aitoûmai parà soû, mè aphélēis mou chárin prò toû apothaneîn me.* (8) *Mátaion kaì pseudê lógon makrán mou poíēson; ploûton dè kaì penían mé moi dôis, sýntaxon dé moi tà déonta kaì tà autárkē.* (9) *Hína mè plēstheìs pseudès génōmai kaì eípō: tís me horâi? È penētheìs klépsō kaì omósō tò ónoma toû theoû.*

Translation: (7) "Two things I ask of You; do not remove Your favor from me before I die." (8) "Make far from me vain and false speech; give me neither wealth nor poverty, but assign me what is necessary and sufficient." (9) "Lest being filled I become false and say, 'Who sees me?' Or being poor, I steal and swear by the name of God."

(7)「我向祢求兩件事；在我未死之先，不要收回祢對我的恩惠。」(8)「使虛妄和虛假的話語遠離我；不要給我財富也不要給我貧窮，但賜給我所需要和足夠的。」(9)「恐怕我飽足就成為虛謊的，說：『誰看見我？』或恐怕我貧窮就偷竊，指著上帝的名起誓。」

Coptic (Bohairic):

(7) Cnay netⲧeretin mmooy ntotk mperωli ntekχaric ebol mmoi empatimoy. **(8)** Oycaϫi eϥchoyit nem oumeθnoyϫ aritoy euouhou ebol mmoi oumetramao nem oumethhēki mperteītou nēi. **(9)** ϩina ntaimoϩ ntaiernoyϫ ntaiϫoc ϫe nim petnay eroi ie ntaierϩhki ntaiϫioyi ntaiωpk mphan mⲫt.

Transliteration: (7) *Snau netertin mmōou ntotk mperōli ntekcharis ebol mmoi empatimu.* (8) *Ousaji efsēouit nem oumethnuj aritou euouēou ebol mmoi oumetramao nem oumethhēki mperteītou nēi.* (9) *Hina ntaimoh ntaiernouj ntaijos je nim petnau eroi ie ntaierhēki ntaijiui ntaiōrk mphran mPhti.*

Translation: (7) "Two things I ask of You; do not take Your grace from me before I die." (8) "Make vain speech and falsehood far from me; wealth and poverty, do not give them to me." (9) "Lest I be full and become false and say, 'Who sees me?' Or be poor and steal and swear by the name of God."

(7)「我向祢求兩件事；在我未死之先，不要收回祢對我的恩典。」(8)「使虛妄的話語和虛假遠離我；財富和貧窮，不要給我。」(9)「恐怕我飽足就成為虛假的，說：『誰看見我？』或恐怕我貧窮就偷竊，指著上帝的名起誓。」

Exegetical and Theological Analysis / 釋經與神學分析

Agur's prayer is one of the most remarkable supplications in Scripture. It exhibits profound self-knowledge, spiritual maturity, and pastoral wisdom. The Hebrew הַטְרִיפֵנִי (*haṭrîpēnî*) means "cause me to tear off" or "feed me," from the root טרף (*ṭrp*), evoking the image of a predator tearing off just enough meat for sustenance — exactly what is needed, no more. The LXX renders this with σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη (*sýntaxon dé moi tà déonta kaì tà autárkē*, "assign me what is necessary and sufficient"), introducing the Stoic-Hellenistic concept of αὐτάρκεια (*autárkeia*, "self-sufficiency"), which Paul later Christianizes in Philippians 4:11-13.

亞古珥的禱告是聖經中最非凡的祈求之一。它展現了深刻的自我認識、屬靈的成熟和牧者的智慧。希伯來文 הַטְרִיפֵנִי（*haṭrîpēnî*）意為「使我撕下」或「餵養我」，來自詞根 טרף（*ṭrp*），喚起掠食者恰好撕下足夠維持生存的肉——恰恰所需、不多不少的意象。七十士譯本以 σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη（*sýntaxon dé moi tà déonta kaì tà autárkē*，「賜給我所需要和足夠的」）來翻譯，引入了斯多亞—希臘化的 αὐτάρκεια（*autárkeia*，「自足」）概念，保羅後來在腓立比書4:11-13中將之基督教化。

Charles H. Spurgeon, in his devotional on Proverbs 30:8, wrote: "Remove far from me vanity and lies. Here we have two great lessons — what to deprecate and what to

desire. The prayer teaches us to shun equally the extremes of indulgence and poverty." Spurgeon saw in this prayer a model for the Christian life: neither the complacency of abundance nor the desperation of want, but the trusting dependence of a child upon the Father's provision.

查理斯·乃息·司布真在其對箴言30:8的靈修中寫道：「求祢使虛假和謊言遠離我。在此我們有兩個偉大的教訓——當厭棄什麼和當渴望什麼。這禱告教導我們同樣避開放縱和貧窮的兩個極端。」司布真在此禱告中看到了基督徒生活的模式：既非富足的自滿，亦非匱乏的絕望，而是孩子對天父供應的信靠倚賴。

Bishop Manuel Acuña (阿奎尼亞主教) has taught on this passage in the context of pastoral care, noting that Agur's prayer reflects a wisdom that many modern Christians lack: the willingness to pray *against* prosperity when it might lead to spiritual ruin. The bishop emphasizes that the "bread of my allotment" (לֶחֶם חֻקִּי / *leḥem ḥuqqî*) resonates with the Lord's Prayer's petition: "Give us this day our daily bread" (Matthew 6:11).

阿奎尼亞主教（Bishop Manuel Acuña）在牧養關懷的語境中教導此段經文，指出亞古珥的禱告反映了許多現代基督徒所缺乏的智慧：當富裕可能導致靈性的毀滅時，願意祈求反對興旺。主教強調「我所分定的糧」（לֶחֶם חֻקִּי / *leḥem ḥuqqî*）與主禱文中的祈求相呼應：「我們日用的飲食，今日賜給我們」（馬太福音6:11）。

Fr. Chris Alar (亞拉爾神父), the Marian Father, in his teachings on trust in Divine Providence, connects Agur's prayer to the Catholic understanding of detachment from material goods. Alar teaches that "the saints consistently warned us that too much wealth is more spiritually dangerous than too little, because it creates the illusion of self-sufficiency apart from God."

亞拉爾神父（**Fr. Chris Alar**），聖母會的神父，在其關於信靠天主聖意的教導中，將亞古珥的禱告與天主教對物質財產之超脫的理解相連結。亞拉爾神父教導：「聖人們一致警告我們，過多的財富比過少更具屬靈危險，因為它製造了離開上帝而自足的假象。」

Fr. Donald Calloway (卡洛威神父), in his conversion testimony and Marian spirituality teaching, has noted that his own journey from materialism and excess to faith mirrors the wisdom of Agur's prayer. Calloway teaches that the prayer for "neither poverty nor riches" is a prayer for freedom — freedom from the chains of both luxury and desperation.

卡洛威神父（Fr. Donald Calloway）在其皈依見證和聖母靈修教導中指出，他自己從物質主義和放縱到信仰的旅程，正反映了亞古珥禱告的智慧。卡洛威神父教導說，祈求「不要貧窮也不要富足」是一個為自由的禱告——從奢華和絕望的鎖鏈中得自由。

Charlie Kirk (查理·柯克), the conservative commentator and Christian apologist, has spoken about the cultural relevance of Agur's prayer, noting that contemporary Western society's obsession with wealth and prosperity stands in stark contrast to the biblical wisdom of contentment.

查理·柯克，這位保守派評論家和基督教護教家，論及亞古珥禱告的文化相關性，指出當代西方社會對財富和繁榮的執迷與聖經知足之智慧形成鮮明對比。

The LXX's rendering of verse 9 is notable: where the Hebrew reads מִי יְהוָה (*mî YHWH*, "Who is the LORD?"), the LXX reads τίς με ὁρᾷ (*tís me horâi*, "Who sees me?"). This shift from theistic denial ("Who is YHWH?") to practical atheism ("Who sees me?") reflects a profound theological insight: the sin of the wealthy is not necessarily philosophical atheism but functional atheism — living as though God does not observe or judge.

七十士譯本對第9節的翻譯值得注意：希伯來文讀作 מִי יְהוָה（*mî YHWH*，「耶和華是誰？」），七十士譯本則讀作 τίς με ὁρᾷ（*tís me horâi*，「誰看見我？」）。從有神論否認（「耶和華是誰？」）到實際無神論（「誰看見我？」）的這一轉變，反映了深刻的神學洞見：富人的罪不一定是哲學上的無神論，而是功能性的無神論——活得好像上帝不觀察或不審判一樣。

V. THE WARNING AGAINST SLANDER AND THE FOUR WICKED GENERATIONS (Verses 10–14)

五、反對誹謗的警告與四個邪惡世代（第**10–14**節）

Hebrew (MT):

י אַל־תַּלְשֵׁן עֶבֶד אֶל־אֲדֹנָיו פֶּן־יְקַלֶּלְךָ וְאָשַׁמְתָּ: **יא** דּוֹר אָבִיו יְקַלֵּל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ: **יב** דּוֹר טָהוֹר בְּעֵינָיו
וּמִצֹּאָתוֹ לֹא רֻחָץ: **יג** דּוֹר מָה־רָמוּ עֵינָיו וְעַפְעַפָּיו יְנַשֵּׂאוּ: **יד** דּוֹר חֲרָבוֹת שִׁנָּיו וּמַאֲכָלוֹת מְתַלְּעֹתָיו לֶאֱכֹל עֲנִיִּים
מֵאָרֶץ וְאֶבְיוֹנִים מֵאָדָם:

Transliteration: (10) *ʾAl-talšēn ʿeḇeḏ ʾel-ʾăḏōnāyw; pen-yəqallelḵā wəʾāšāmtā.* (11) *Dôr ʾāḇîw yəqallēl wəʾeṯ-ʾimmô lōʾ yəḇārēḵ.* (12) *Dôr ṭāhôr bəʿênāyw ûmiṣṣōʾāṯô lōʾ ruḥāṣ.* (13) *Dôr mah-rāmû ʿênāyw wəʿapʾappāyw yinnāśēʾû.* (14) *Dôr ḥărāḇôṯ šinnāyw ûmaʾăḵālôṯ mətallaʿōṯāyw leʾĕḵōl ʿănîyîm mēʾereṣ wəʾeḇyônîm mēʾāḏām.*

Translation: (10) "Do not slander a servant to his master, lest he curse you and you be held guilty." (11) "There is a generation that curses its father and does not bless its mother." (12) "There is a generation that is pure in its own eyes, yet is not washed from its filth." (13) "There is a generation — how lofty are its eyes! And its eyelids are raised up." (14) "There is a generation whose teeth are swords and whose fangs are knives, to devour the poor from the earth and the needy from among humanity."

(10)「不可在主人面前讒謗僕人，恐怕他咒詛你，你就被定為有罪。」(11)「有一種世代咒詛父親，不給母親祝福。」(12)「有一種世代自以為清潔，卻沒有洗去自己的污穢。」(13)「有一種世代——他們的眼何等高傲！他們的眼皮高高舉起。」(14)「有一種世代，牙齒如劍，大牙如刀，要吞吃地上的貧窮人和人間的窮乏人。」

Greek (LXX):

(11) Ἔκγονον κακὸν πατέρα καταρᾶται, τὴν δὲ μητέρα οὐκ εὐλογεῖ. **(12)** Ἔκγονον κακὸν δίκαιον ἑαυτὸ κρίνει, τὴν δ᾽ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν. **(13)** Ἔκγονον κακὸν ὑψηλοὺς

ὀφθαλμοὺς ἔχει, τοῖς δὲ βλεφάροις αὐτοῦ ἐπαίρεται. **(14)** Ἔκγονον κακὸν μαχαίρας τοὺς ὀδόντας ἔχει καὶ τὰς μύλας τομίδας, ὥστε ἀναλίσκειν καὶ κατεσθίειν τοὺς ταπεινοὺς ἀπὸ τῆς γῆς καὶ τοὺς πένητας αὐτῶν ἐξ ἀνθρώπων.

Transliteration: (11) *Ékgonon kakòn patéra katarâtai, tèn dè mētéra ouk eulogeî.* (12) *Ékgonon kakòn díkaion heautò krínei, tèn d' éxodon autoû ouk apénipsen.* (13) *Ékgonon kakòn hypsēloùs ophthalmoùs échei, toîs dè blephárois autoû epaíretai.* (14) *Ékgonon kakòn machaíras toùs odóntas échei kaì tàs mýlas tomídas, hőste analískein kaì katesthíein toùs tapeinoùs apò tês gês kaì toùs pénētas autôn ex anthrőpōn.*

Translation: (11) "A wicked offspring curses his father, and does not bless his mother." (12) "A wicked offspring judges himself righteous, but has not washed his way." (13) "A wicked offspring has lofty eyes, and is raised up by his eyelids." (14) "A wicked offspring has teeth like swords and molars like knives, so as to consume and devour the humble from the earth and the poor from among men."

(11)「邪惡的後代咒詛父親，不給母親祝福。」(12)「邪惡的後代自認為義，卻沒有洗淨自己的道路。」(13)「邪惡的後代有高傲的眼目，因其眼皮而自高。」(14)「邪惡的後代牙齒如刀劍，臼齒如利刃，以致吞滅地上的卑微人和人間的窮乏人。」

Coptic (Bohairic):

(11) Ⲟⲩϫⲱⲙ ⲉⲕϩⲱⲟⲩ ⲕⲥⲁϩⲟⲩⲓ ⲙⲡⲉⲕⲓⲱⲧ ⲟⲩⲟϩ ⲙⲁⲕⲥⲙⲟⲩ ⲉⲧⲉⲕⲙⲁⲩ. **(12)** Ⲟⲩϫⲱⲙ ⲉⲕϩⲱⲟⲩ ⲕⲙⲉⲩⲓ ⲉⲣⲟⲕ ϫⲉ ⲟⲩⲑⲙⲏⲓ ⲡⲉ ⲙⲡⲉⲕⲓⲁ ⲡⲉⲕⲙⲱⲓⲧ. **(13)** Ⲟⲩϫⲱⲙ ⲉⲕϩⲱⲟⲩ ⲛⲉⲕⲃⲁⲗ ⲥⲉⲃⲟⲥⲓ. **(14)** Ⲟⲩϫⲱⲙ ⲉⲕϩⲱⲟⲩ ⲛⲉⲕⲛⲁϩⲃⲓ ϩⲁⲛⲥⲏⲕⲓ ⲛⲉ ⲛⲉⲕⲟⲃϩⲉ ϩⲁⲛⲟⲩⲱⲧⲉⲃ ⲛⲉ.

Transliteration: (11) *Oujōm efhōou fsakhoui mpefiot ouoh mafsmou etefmau.* (12) *Oujōm efhōou fmeui erof je outhmēi pe mpefïa pefmōit.* (13) *Oujōm efhōou nefbal sejosi.* (14) *Oujōm efhōou nefnahbi hansēfi ne nefobhe hanouōteb ne.*

Translation: (11) "A wicked generation curses its father and does not bless its mother." (12) "A wicked generation thinks itself righteous but has not washed its way." (13) "A wicked generation — its eyes are haughty." (14) "A wicked generation — its teeth are swords and its molars are knives."

(11)「邪惡的世代咒詛父親，不給母親祝福。」(12)「邪惡的世代自以為義，卻沒有洗淨自己的道路。」(13)「邪惡的世代——他們的眼目高傲。」(14)「邪惡的世代——他們的牙齒是刀劍，他們的臼齒是利刃。」

Exegetical and Theological Analysis / 釋經與神學分析

The Hebrew דּוֹר (*dôr*, "generation") is used here not merely in a chronological sense but as a sociological and moral category — a *type* of person or community that manifests a particular vice. The LXX renders this as ἔκγονον κακόν (*ékgonon kakón*, "wicked offspring"), making the generational/hereditary nature of sin even more explicit.

希伯來文 דּוֹר（*dôr*，「世代」）在此不僅僅是時間順序的意義，更是一個社會學和道德的範疇——展現特定惡行的一類人或群體。七十士譯本將其翻譯為 ἔκγονον κακόν（*ékgonon kakón*，「邪惡的後代」），使罪的世代性/遺傳性更加明確。

Voddie Baucham has been particularly incisive in his teaching on the breakdown of the family as reflected in verses 11-14. He notes that the fourfold catalog of wicked generations mirrors the progressive decay of a society that abandons God's order: first, the collapse of filial piety (v. 11); second, moral self-deception (v. 12); third, arrogance (v. 13); and fourth, systemic oppression of the vulnerable (v. 14). Baucham states that this pattern is visible in every collapsing civilization.

沃迪·鮑漢姆在其關於第11-14節所反映的家庭崩解的教導中特別有洞察力。他指出四重邪惡世代的目錄反映了一個背棄上帝秩序的社會的漸進衰敗：首先是孝道的崩塌（第11節）；

其次是道德上的自我欺騙（第12節）；第三是傲慢（第13節）；第四是對弱勢群體的系統性壓迫（第14節）。鮑漢姆說，這個模式在每一個崩塌的文明中都是可見的。

Jordan Peterson has spoken at length about the psychological and cultural significance of honoring one's father and mother. Peterson notes that the fifth commandment is the "bridge commandment" between duties to God and duties to neighbor, and that Agur's identification of a "generation that curses its father" represents the collapse of the most fundamental structure of meaning and order in society.

喬丹·彼得森就尊敬父母的心理學和文化意義進行了長篇論述。彼得森指出第五條誡命是上帝之責任與鄰人之責任之間的「橋梁誡命」，而亞古珥對「咒詛父親的世代」的識別，代表了社會中最根本的意義和秩序結構的崩塌。

Fr. Evdokym (葉夫多基姆神父), in his patristic-influenced homilies, teaches that the four wicked generations represent the progressive stages of spiritual darkness: from rebellion against earthly authority (parents), to self-righteousness, to pride, and finally to predatory violence against the helpless. This mirrors the patristic understanding of the *eight deadly passions* in their progressive intensification.

葉夫多基姆神父（Fr. Evdokym）在其受教父影響的講道中教導，四個邪惡世代代表了屬靈黑暗的漸進階段：從對屬世權威（父母）的反叛，到自義，到驕傲，最終到對無助者的掠奪性暴力。這反映了教父們對「八大罪惡激情」在其漸進增強中的理解。

Msgr. Stephen Rossetti (羅塞蒂閣下) has noted, in the context of his work on spiritual warfare and deliverance, that verse 12 — the generation that is "pure in its own eyes yet not washed from its filthiness" — is among the most spiritually dangerous conditions. Rossetti observes that self-deception about one's moral condition is a primary entry point for demonic oppression, because the person who believes himself clean has no motivation to seek cleansing.

羅塞蒂閣下（Msgr. Stephen Rossetti）在其關於屬靈爭戰和釋放的工作語境中指出，第12節——「自以為清潔卻沒有洗去自己污穢」的世代——是最具屬靈危險性的狀態之一。羅塞蒂閣下觀察到，對自己道德狀況的自我欺騙是魔鬼壓迫的主要入口，因為相信自己清潔的人沒有尋求潔淨的動機。

Fr. Leo Patalinghug (帕塔林虎格神父), in his ministry connecting faith and everyday life, has applied these verses to the contemporary cultural phenomena of cancel culture and online cruelty, noting that verse 14's imagery of "teeth like swords" and "fangs like knives" aptly describes the devouring nature of modern social media abuse directed at the vulnerable.

帕塔林虎格神父（Fr. Leo Patalinghug）在其連結信仰與日常生活的事工中，將這些經文應用於當代取消文化和網路殘忍的文化現象，指出第14節「牙齒如劍」和「大牙如刀」的意象恰切地描述了現代社交媒體對弱勢群體的吞噬性虐待。

VI. THE INSATIABLE THINGS AND THE MOCKING EYE (Verses 15–17)

六、永不滿足之物與嘲笑之眼（第**15–17**節）

Hebrew (MT):

טו לַעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב שָׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן: **טז** שְׁאוֹל וְעֹצֶר־רָחַם אֶרֶץ
לֹא־שָׂבְעָה מַיִם וְאֵשׁ לֹא־אָמְרָה הוֹן: **יז** עַיִן תִּלְעַג לְאָב וְתָבֶז לִיקְהַת־אֵם יִקְּרוּהָ עׇרְבֵי־נַחַל וְיֹאכְלוּהָ בְּנֵי־נָשֶׁר:

Transliteration: (15) *Laʿălûqāh šəttê ḇānôṯ: haḇ haḇ. Šālōš hēnnāh lōʾ ṯiśbaʿnāh; ʾarbaʿ lōʾ-ʾāmərû hôn.* (16) *Šəʾôl wəʿōṣer-rāḥam; ʾereṣ lōʾ-śāḇəʿāh mayim; wəʾēš lōʾ-ʾāmərāh hôn.* (17) *ʿAyin tilʿag ləʾāḇ wəṯāḇuz lîqqəhaṯ-ʾēm; yiqqərûhā ʿōrəḇê-naḥal wəyōʾḵlûhā ḇənê-nāšer.*

Translation: (15) "The leech has two daughters: 'Give! Give!' Three things are never satisfied; four never say, 'Enough!'" (16) "Sheol, and the barren womb; the earth that is not satisfied with water; and fire that never says, 'Enough!'" (17) "The eye that mocks a father and scorns obedience to a mother — the ravens of the valley will pick it out, and the young eagles will eat it."

(15)「螞蟥有兩個女兒:『給！給！』有三樣不知足的，連不說『夠了』的共有四樣:」(16)「就是陰間、不能懷孕的胎、不得滿足之水的地、以及永不說『夠了』的火。」(17)「嘲笑父親、藐視順從母親之眼，谷中的烏鴉要啄出它來，少壯的鷹雛要吃掉它。」

Greek (LXX):

(15) Ἡ βδέλλα τρεῖς θυγατέρας ἠγαπημένας εἶχεν, καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν, καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν· ἱκανόν. **(16)** Ἅδης καὶ ἔρως γυναικὸς καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος, καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν· ἀρκεῖ. **(17)** Ὀφθαλμὸν καταγελῶντα πατρὸς καὶ ἀτιμάζοντα γῆρας μητρός, ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων, καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν.

Transliteration: (15) *Hē bdélla treîs thygatéras ēgapēménas eîchen, kaì hai treîs haûtai ouk enepímplasan autḗn, kaì hē tetártē ouk ērkésthē eipeîn: hikanón.* (16) *Hāidēs kaì érōs gynaikòs kaì gê ouk empimplaménē hýdatos, kaì hýdōr kaì pŷr ou mḕ eípōsin: arkeî.* (17) *Ophthalmòn katagelônta patròs kaì atimázonta gêras mētrós, ekkópsaisan autòn kórakes ek tôn pharángōn, kaì kataphágoisin autòn neossoì aetôn.*

Translation: (15) "The leech had three beloved daughters, and these three did not satisfy her, and the fourth was not content to say, 'Enough!'" (16) "Hades, and the love of a woman, and earth not filled with water; water also and fire will not say, 'It is enough.'" (17) "The eye that mocks a father and dishonors the old age of a mother — let the ravens of the valleys pluck it out, and let the young eagles devour it."

(15)「螞蟥有三個心愛的女兒，這三個沒有使她滿足，第四個也不滿足地說：『夠了！』」(16)「陰間、女人的情愛、不得滿足之水的地；水和火永不會說：『夠了。』」(17)「嘲笑父親、侮辱母親年老之眼——願谷中的烏鴉啄出它來，願少壯的鷹雛吃掉它。」

Exegetical and Theological Analysis / 釋經與神學分析

The Hebrew לַעֲלוּקָה (*laʿălûqāh*, "the leech/horseleech") introduces one of the most vivid images in Proverbs. The word occurs only here in the entire Hebrew Bible (*hapax legomenon*). The LXX translates with βδέλλα (*bdélla*, "leech"). The two daughters crying "Give! Give!" (הַב הַב / *haḇ haḇ*) represent the insatiable nature of greed.

希伯來文 לַעֲלוּקָה（*laʿălûqāh*，「螞蟥/水蛭」）引入了箴言中最生動的意象之一。此詞在整本希伯來聖經中僅出現一次（孤例詞，*hapax legomenon*）。七十士譯本以 βδέλλα（*bdélla*，「水蛭」）翻譯。兩個女兒喊著「給！給！」（הַב הַב / *haḇ haḇ*）代表貪婪的不知足本性。

The LXX's rendering of verse 16 is theologically distinctive. Where the Hebrew reads שְׁאוֹל (*šəʾôl*, "Sheol/the grave"), the LXX uses Ἅιδης (*Hāidēs*, "Hades"). And where the Hebrew reads וְעֹצֶר־רָחַם (*wəʿōṣer-rāḥam*, "the barren womb"), the LXX reads ἔρως γυναικός (*érōs gynaikós*, "the love/desire of a woman") — a significantly different interpretation. The Coptic tradition, following the LXX, would similarly translate with ⲡⲉⲣⲱⲥ ⲛⲧⲉ ⲟⲩⲥϩⲓⲙⲓ (*perōs nte oushimi*).

七十士譯本對第16節的翻譯在神學上獨具特色。希伯來文讀作 שְׁאוֹל（*šəʾôl*，「陰間/墳墓」），七十士譯本使用 Ἅιδης（*Hāidēs*，「哈迪斯/陰間」）。而希伯來文讀作 וְעֹצֶר־רָחַם（*wəʿōṣer-rāḥam*，「不孕的子宮」），七十士譯本則讀作 ἔρως γυναικός（*érōs gynaikós*，「女人的情愛/欲望」）——一個顯著不同的詮釋。

Dr. Craig Keener, the prolific New Testament scholar and commentator, has noted that the LXX's interpretive expansions in wisdom literature often reflect the theological concerns of Hellenistic Judaism. The shift from "barren womb" to "a woman's

desire/love" in verse 16 reflects a Hellenistic concern with eros as a potentially insatiable and destructive force — a theme that resonates with Greek philosophical discussions about *pathē* (passions).

乃基勒博士（**Dr. Craig Keener**），這位多產的新約學者和註釋家，指出七十士譯本在智慧文學中的詮釋性擴展往往反映了希臘化猶太教的神學關注。第16節中從「不孕的子宮」到「女人的情愛/欲望」的轉變，反映了希臘化時代對愛欲（eros）作為一種潛在的不知足和毀滅性力量的關注——這是一個與希臘哲學關於 *pathē*（激情）的討論相呼應的主題。

Vlad Savchuk, the Pentecostal pastor and author, has applied the imagery of the leech and the insatiable things to the spiritual dynamics of addiction, lust, and greed. Savchuk teaches that the "daughters of the leech" represent the demonic spirits that attach themselves to human appetites and cry "Give! Give!" — never permitting satisfaction, always demanding more.

弗拉德·薩夫丘克（**Vlad Savchuk**），這位五旬節派牧師和作家，將螞蟥和永不滿足之物的意象應用於成癮、情慾和貪婪的屬靈動態。薩夫丘克教導說，「螞蟥的女兒們」代表附著在人類慾望上的邪靈，牠們喊著「給！給！」——永不允許滿足，總是要求更多。

Matt Mason (Lion of Fire Ministries) has connected verse 17 to the biblical theology of authority and submission, teaching that the "mocking eye" represents a spirit of rebellion that has catastrophic consequences. Mason warns that in our generation, disrespect for parental authority has become normalized and even celebrated, but Scripture promises that such rebellion invites divine judgment.

馬特·梅森（Matt Mason，火獅事工）將第17節與權柄和順服的聖經神學相連結，教導「嘲笑之眼」代表一種帶來災難性後果的叛逆之靈。梅森警告說，在我們這個世代，對父母權柄的不敬已被常態化甚至被頌揚，但聖經應許這樣的叛逆會招致神聖審判。

VII. FOUR WONDERFUL THINGS AND THE ADULTEROUS WOMAN (Verses 18–20)

七、四樣奇妙之事與淫婦（第18–20節）

Hebrew (MT):

יח שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וְאַרְבָּעָה לֹא יְדַעְתִּים: **יט** דֶּרֶךְ הַנָּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחָשׁ עֲלֵי־צוּר דֶּרֶךְ־אֳנִיָּה
בְלֶב־יָם וְדֶרֶךְ גֶּבֶר בְּעַלְמָה: **כ** כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה וּמָחֲתָה פִיהָ וְאָמְרָה לֹא־פָעַלְתִּי אָוֶן:

Transliteration: (18) *Šəlōšāh hēmmāh niplə'û mimmenî wə'arba'āh lō' yəḏa'tîm.* (19) *Dereḵ hannesher baššāmayim, dereḵ nāḥāš ʿălê-ṣûr, dereḵ-'ŏniyyāh ḇəleḇ-yām, wəḏereḵ geḇer bə'almāh.* (20) *Kēn dereḵ 'iššāh mənā'āpeṯ; 'āḵəlāh ûmāḥăṯāh pîhā, wə'āmərāh lō'-pā'altî 'āwen.*

Translation: (18) "Three things are too wonderful for me, and four I do not understand:" (19) "The way of an eagle in the heavens, the way of a serpent upon a rock, the way of a ship in the heart of the sea, and the way of a man with a young woman." (20) "Such is the way of an adulterous woman: she eats and wipes her mouth, and says, 'I have done no wickedness.'"

(18)「有三樣事太奧妙，是我所不明白的；連有四樣，是我所不知道的：」(19)「就是鷹在天空飛的道路，蛇在磐石上爬的道路，船在海中行的道路，男人與少女交往的道路。」(20)「淫婦的道也是這樣：她吃了，擦擦嘴就說：『我沒有做什麼惡事。』」

Greek (LXX):

(19) Ἴχνη ἀετοῦ πετομένου, καὶ ὁδοὺς ὄφεως ἐπὶ πέτρας, καὶ τρίβους νηὸς πλωτοπορούσης, καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι.

Transliteration: *Íchnē aetoû petoménou, kaì hodoùs ópheōs epì pétras, kaì tríbous nēòs pontoporoúsēs, kaì hodoùs andròs en neótēti.*

Translation: "The tracks of a flying eagle, the ways of a serpent on a rock, the paths of a ship traversing the sea, and the ways of a man in youth."

「飛翔之鷹的蹤跡，蛇在磐石上的道路，航行海洋之船的軌跡，以及男人在青春中的道路。」

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The Hebrew בְּעַלְמָה (*bəʿalmāh*, "with a young woman/maiden") uses the same word עַלְמָה (*ʿalmāh*) that appears in the famous messianic prophecy of Isaiah 7:14. While the primary meaning here is simply "young woman of marriageable age," the theological resonance cannot be ignored: the mystery of male-female union points, in the canonical reading, to the mystery of Christ and the Church (Ephesians 5:31-32).

希伯來文 בְּעַלְמָה（*bəʿalmāh*,「與少女」）使用了與以賽亞書7:14著名彌賽亞預言中出現的同一個詞 עַלְמָה（*ʿalmāh*）。雖然此處的主要意義僅是「適婚年齡的年輕女子」，但其神學共鳴不容忽視：男女結合的奧秘在正典閱讀中指向基督與教會的奧秘（以弗所書5:31-32）。

N.T. Wright has spoken about the wisdom tradition as deeply integrated with Israel's story of creation, fall, and restoration. Wright notes that the "four wonderful things" of Proverbs 30:18-19 reveal Agur as a man who looks at the created order with *theological eyes* — seeing in the eagle, the serpent, the ship, and the lover not mere natural phenomena but traces of divine artistry. Wright teaches that this is precisely what wisdom literature does: it "reads creation as a book," finding in its patterns the fingerprints of the Creator.

湯姆·賴特（N.T. Wright）論及智慧傳統與以色列的創造、墮落和復興故事之間的深度整合。賴特指出，箴言30:18-19的「四樣奇妙之事」揭示亞古珥是一位用神學之眼觀看受造秩序的人——在鷹、蛇、船和戀人中看到的不僅僅是自然現象，而是神聖藝術的痕跡。賴特教導這正是智慧文學的作用：它「將受造界當作一本書來閱讀」，在其模式中找到創造者的指紋。

David Diga Hernandez, the healing evangelist, has connected the mystery of "the way of a man with a maiden" to the sacredness of sexuality as designed by God. Hernandez teaches that the biblical worldview celebrates physical intimacy within the covenant of marriage as a reflection of divine love, in contrast to the world's distortion of it.

大衛·迪加·赫南德斯（**David Diga Hernandez**），這位醫治佈道家，將「男人與少女交往的道路」之奧秘與上帝所設計的性的神聖性相連結。赫南德斯教導說，聖經世界觀慶祝婚約中的身體親密作為神聖之愛的反映，與世界對它的扭曲形成對比。

Arlen Khachatourians, in his teaching on sexual purity and biblical masculinity, has noted that verse 20's portrayal of the adulterous woman who says "I have done no wickedness" represents the most dangerous form of sin: sin without conscience. Khachatourians connects this to the modern phenomenon of moral relativism, where people redefine sin to accommodate their desires.

阿倫·哈恰圖良斯（Arlen Khachatourians）在其關於性純潔和聖經男子氣概的教導中指出，第20節中描繪的說「我沒有做什麼惡事」的淫婦代表了最危險的罪的形式：沒有良心的罪。哈恰圖良斯將此與道德相對主義的現代現象相連結，在其中人們重新定義罪以遷就他們的慾望。

Fr. Dan Reehil (雷希爾神父) has applied this passage in the context of spiritual discernment, noting that the adulterous woman's capacity to sin and then deny it represents the voice of the enemy who whispers, "This is no big deal. Nothing happened." Reehil warns that this casual dismissal of sin is one of the primary tools of spiritual deception.

雷希爾神父（Fr. Dan Reehil）在屬靈分辨的語境中應用此段落，指出淫婦犯罪後否認的能力代表了仇敵的聲音：「這沒什麼大不了的。什麼都沒發生。」雷希爾神父警告說，對罪的這種漫不經心的輕視是屬靈欺騙的主要工具之一。

VIII. FOUR UNBEARABLE THINGS (Verses 21–23)

八、四樣不可忍受之事（第**21–23**節）

Hebrew (MT):

כא תַּחַת שָׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שְׂאֵת׃ **כב** תַּחַת־עֶבֶד כִּי יִמְלוֹךְ וְנָבָל כִּי יִשְׂבַּע־לָחֶם׃ **כג**
תַּחַת שְׂנוּאָה כִּי תִבָּעֵל וְשִׁפְחָה כִּי תִירַשׁ גְּבִרְתָּהּ׃

Transliteration: (21) *Taḥaṯ šālōš rāgəzāh ʾereṣ, wəṯaḥaṯ ʾarbaʿ lōʾ-ṯûḵal śəʾēṯ.* (22) *Taḥaṯ-ʿeḇeḏ kî yimlōḵ, wənāḇāl kî yiśbaʿ-lāḥem.* (23) *Taḥaṯ śənûʾāh kî ṯibbāʿēl, wəšipḥāh kî ṯîraš gəḇirtāh.*

Translation: (21) "Under three things the earth trembles, and under four it cannot bear up:" (22) "Under a servant when he reigns, and a fool when he is filled with bread;" (23) "Under a hated woman when she is married, and a maidservant when she dispossesses her mistress."

(21)「三樣事使地震動，連四樣它不能承受：」(22)「就是僕人作王、愚頑人飽食、」(23)「醜惡的女人出嫁、婢女接續她的主母。」

G.C. Lewis Sr. has noted in his pastoral teaching that these four "unbearable" conditions share a common feature: they represent the inversion of divinely appointed order. When authority falls to those unprepared for it, when the foolish are rewarded, when the despised gain unmerited favor, and when servants supplant masters, the entire social fabric groans.

G.C.路易斯長老（G.C. Lewis Sr.）在其牧養教導中指出，這四種「不可忍受」的狀況共享一個共同特徵：它們代表了神聖所命定之秩序的顛倒。當權柄落入未準備好的人手中，當愚人被獎賞，當被藐視者獲得不配得的恩惠，當僕人取代主人時，整個社會結構便呻吟歎息。

Dr. Douglas Hamp has connected these verses to the broader prophetic pattern of social upheaval that precedes divine judgment. He notes that the biblical pattern

consistently shows that when the natural order is inverted — when the wicked rule and the righteous are oppressed — God's judgment is near.

道格拉斯·漢普博士（Dr. Douglas Hamp）將這些經文與先知性的社會動盪模式相連結，此模式先於神聖審判。他指出聖經的模式一致顯示，當自然秩序被顛倒——當惡人統治且義人被壓迫——上帝的審判就近了。

Kenny Burchard has applied this passage in the context of leadership development, noting that verse 22 — "a fool when he is filled with bread" — warns against the danger of promoting the unqualified or rewarding the unwise simply because of external circumstances.

乃尼·伯查德（Kenny Burchard）在領導力發展的語境中應用此段落，指出第22節——「愚頑人飽食」——警告不要僅因外在環境而提拔不合格的人或獎賞不智慧的人的危險。

IX. FOUR SMALL BUT WISE CREATURES (Verses 24–28)

九、四種渺小卻智慧的生物（第**24–28**節）

Hebrew (MT):

כד אַרְבָּעָה הֵם קְטַנֵּי־אָרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים: **כה** הַנְּמָלִים עַם לֹא־עָז וַיָּכִינוּ בַקַּיִץ לַחְמָם: **כו** שְׁפַנִּים עַם לֹא־עָצוּם וַיָּשִׂימוּ בַסֶּלַע בֵּיתָם: **כז** מֶלֶךְ אֵין לָאַרְבֶּה וַיֵּצֵא חֹצֵץ כֻּלּוֹ: **כח** שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ:

Transliteration: (24) *ʾArbaʿāh hēm qəṭannê-ʾāreṣ, wəhēmmāh ḥăḵāmîm məḥukkāmîm.* (25) *Hannəmālîm ʿam lōʾ-ʿāz, wayyāḵînû ḇaqqayiṣ laḥmām.* (26) *Šəpannîm ʿam lōʾ-ʿāṣûm, wayyāśîmû ḇassela‘ bêṯām.* (27) *Meleḵ ʾên lāʾarbeh, wayyēṣēʾ ḥōṣēṣ kullô.* (28) *Śəmāmîṯ bəyāḏayim təṯappēś, wəhîʾ bəhêḵlê meleḵ.*

Translation: (24) "Four things are small upon the earth, but they are exceedingly wise:" (25) "The ants are a people not strong, yet they prepare their food in summer;" (26) "The rock badgers are a people not mighty, yet they set their house in the rock;" (27) "The locusts have no king, yet they all go forth in ranks;" (28) "The spider you can grasp with hands, yet she is in the palaces of the king."

(24)「地上有四樣小物，卻甚聰明：」(25)「螞蟻是無力之類，卻在夏天預備糧食；」(26)「岩狸是軟弱之類，卻在磐石中造房屋；」(27)「蝗蟲沒有君王，卻都成群結隊而出；」(28)「蜘蛛用手抓牆壁，卻住在王宮裡。」

Greek (LXX):

(24) Τέσσαρα δέ ἐστιν ἐλάχιστα ἐπὶ τῆς γῆς, ταῦτα δέ ἐστιν σοφώτερα τῶν σοφῶν. **(25)** Οἱ μύρμηκες, οἷς μὴ ἔστιν ἰσχύς, καὶ ἑτοιμάζονται θέρους τὴν τροφήν. **(26)** Καὶ οἱ χοιρογρύλλιοι, ἔθνος οὐκ ἰσχυρόν, οἳ ἐποιήσαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους. **(27)** Ἀβασίλευτόν ἐστιν ἡ ἀκρίς, καὶ ἐκστρατεύει ἀφ᾽ ἑνὸς κελεύσματος εὐτάκτως. **(28)** Καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὤν, οἰκεῖ ἐν ὀχυρώμασι βασιλέως.

Transliteration: (24) *Téssara dé estin eláchista epì tês gês, taûta dé estin sophótera tôn sophôn.* (25) *Hoi mýrmēkes, hoîs mḕ éstin ischýs, kaì hetoimázontai thérous tḕn trophḗn.* (26) *Kaì hoi choirogrýllioi, éthnos ouk ischyrón, hoì epoiḗsanto en pétrais toùs heautôn oíkous.* (27) *Abasíleustón estin hē akrís, kaì ekstateúei aph' henòs keleúsmatos eutáktōs.* (28) *Kaì kalabṓtēs chersìn ereidómenos kaì euálōtos ṓn, oikeî en ochyrṓmasi basiléōs.*

Translation: (24) "And there are four very small things on the earth, but these are wiser than the wise:" (25) "The ants, who have no strength, yet prepare their food in summer;" (26) "And the rock-rabbits, a nation not strong, who made their houses in the rocks;" (27) "The locust is without a king, yet marches at one command in good order;" (28)

"And the gecko, supporting itself by its hands and easily caught, dwells in the fortresses of the king."

(24)「地上有四樣最小之物，卻比智慧人更有智慧：」(25)「螞蟻沒有力量，卻在夏天預備糧食；」(26)「岩兔是不強壯的族類，卻在磐石中建造房屋；」(27)「蝗蟲沒有君王，卻在一聲令下整齊有序地前進；」(28)「壁虎用手攀附且容易被捉，卻住在君王的堡壘中。」

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The Hebrew phrase חֲכָמִים מְחֻכָּמִים (*ḥăḵāmîm məḥukkāmîm*) in verse 24 is a superlative construction: "wise, made wise" or "exceedingly wise." The LXX renders this as σοφώτερα τῶν σοφῶν (*sophṓtera tôn sophôn*, "wiser than the wise"), which is even more provocative: tiny creatures that surpass human wisdom.

希伯來文第24節中的短語 חֲכָמִים מְחֻכָּמִים（*ḥăḵāmîm məḥukkāmîm*）是一個最高級結構：「智慧的、被使智慧的」或「極其聰明的」。七十士譯本將之翻譯為 σοφώτερα τῶν σοφῶν（*sophṓtera tôn sophôn*，「比智慧人更有智慧」），這更加具有挑戰性：微小的生物超越了人的智慧。

Note the LXX's rendering of verse 28: where the Hebrew has שְׂמָמִית (*śəmāmîṯ*, variously translated as "spider" or "lizard"), the LXX uses καλαβώτης (*kalabṓtēs*, "gecko/wall-lizard"), while the traditional English rendering follows the KJV's "spider." The identification matters less than the spiritual lesson: even the smallest and most easily dismissed creature can access the highest places through skill and persistence.

注意七十士譯本對第28節的翻譯：希伯來文有 שְׂמָמִית（*śəmāmîṯ*，被不同地翻譯為「蜘蛛」或「蜥蜴」），七十士譯本使用 καλαβώτης（*kalabṓtēs*，「壁虎/壁蜥」），而傳統英文翻譯遵循KJV的「蜘蛛」。辨識本身不如屬靈教訓重要：即使是最小的、最容易被忽視的生物，也能通過技能和堅持到達最高處。

Charles H. Spurgeon drew a beautiful spiritual lesson from the rock badger (v. 26): "It shall be our wisdom to work ourselves into the Rock Christ Jesus, where we shall be safe from hellish hunters." Spurgeon saw the rock badger (שְׁפַנִּים / *šəp̄annîm*) as a picture of the believer who, knowing his own weakness, finds safety not in his own strength but in the Rock.

司布真從岩狸（第26節）中引出了美麗的屬靈教訓：「我們的智慧就是將自己深入基督耶穌這磐石中，在那裡我們就安全，不受地獄獵人的傷害。」司布真將岩狸（שְׁפַנִּים / *šəp̄annîm*）視為信徒的寫照，信徒知道自己的軟弱，不在自己的力量中而是在磐石中找到安全。

Dr. Leighton Flowers, in his Provisionist theological framework, finds in the four small creatures an illustration of how God's grace enables even the weak and small to accomplish great things. Flowers emphasizes that the wisdom of these creatures is *given* — they did not generate it from within themselves — and this mirrors how divine wisdom is a gift available to all who seek it, not limited to an elect few.

乃佛勒斯博士（Dr. Leighton Flowers）在其供備主義（Provisionist）神學框架中，在四種小生物中看到了上帝的恩典如何使甚至軟弱渺小者也能成就大事的例證。乃佛勒斯博士強調這些生物的智慧是被賦予的——它們不是從自身內部產生的——這反映了神聖智慧如何是一份可供所有尋求者得到的禮物，而非僅限於少數被揀選者。

Jeffery Poor has applied the ant's wisdom (v. 25) to the Christian life of stewardship and preparation, teaching that God calls believers to be diligent in the seasons of opportunity, preparing for the winters that will inevitably come.

傑弗里·普爾（Jeffery Poor）將螞蟻的智慧（第25節）應用於管家職分和預備的基督徒生活，教導上帝呼召信徒在機會的季節勤勉，為必然來臨的冬天做預備。

Dave Armstrong, the Catholic apologist and author, has noted that the four small creatures demonstrate the Catholic principle of *analogia entis* (analogy of being) — the truth that God's wisdom is discernible in all created things, and that nature itself is a

"book" through which God teaches (cf. Romans 1:20). Armstrong writes that this sacramental vision of creation is a hallmark of Catholic theology.

戴夫·阿姆斯壯（**Dave Armstrong**），天主教護教家和作家，指出四種小生物展示了天主教的「存在的類比」（*analogia entis*）原則——上帝的智慧在所有受造物中是可辨識的這一真理，自然本身就是上帝藉以教導的一本「書」（參羅馬書1:20）。阿姆斯壯寫道，這種對受造界的聖事性視野是天主教神學的標誌。

Daniel Maritz (DLM Christian Lifestyle) has connected the locusts (v. 27) marching "in ranks without a king" to the power of Christian community and accountability. Maritz teaches that believers, united not by a visible human authority but by the invisible kingship of Christ, can accomplish extraordinary things when they move together in disciplined unity.

丹尼爾·馬里茨（Daniel Maritz，DLM基督徒生活方式）將蝗蟲（第27節）「沒有君王卻成群結隊」的行軍與基督徒群體和問責的力量相連結。馬里茨教導說，信徒們不是由可見的人類權威而是由基督不可見的君王職分所聯合，當他們以紀律性的合一一起行動時，可以成就非凡之事。

X. FOUR STATELY THINGS AND THE FINAL EXHORTATION (Verses 29–33)

十、四樣威嚴之物與最後的勸誡（第29–33節）

Hebrew (MT):

כט שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צָעַד וְאַרְבָּעָה מֵיטִיבֵי לָכֶת׃ **ל** לַיִשׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כֹל׃ **לא** זַרְזִיר
מָתְנַיִם אוֹ־תָיִשׁ וּמֶלֶךְ אַלְקוּם עִמּוֹ׃ **לב** אִם־נָבַלְתָּ בְהִתְנַשֵּׂא וְאִם־זַמּוֹתָ יָד לְפֶה׃ **לג** כִּי מִיץ חָלָב יוֹצִיא חֶמְאָה
וּמִיץ־אַף יוֹצִיא דָם וּמִיץ אַפַּיִם יוֹצִיא רִיב׃

Transliteration: (29) *Šəlōšāh hēmmāh mêṭîḇê ṣāʿaḏ, wəʾarbaʿāh mêṭiḇê lāḵeṯ.* (30) *Layiš gibbôr babbəhēmāh, wəlōʾ-yāšûḇ mippənê-ḵōl.* (31) *Zarzîr moṯnayim ʾô-ṯāyîš, ûmeleḵ ʾalqûm ʿimmô.* (32) *ʾIm-nāḇaltā ḇəhiṯnassēʾ, wəʾim-zammôṯā — yāḏ ləpeh.* (33) *Kî mîṣ ḥālāḇ yôṣîʾ ḥemʾāh, ûmîṣ-ʾap yôṣîʾ ḏām, ûmîṣ ʾappayim yôṣîʾ rîḇ.*

Translation: (29) "Three things are stately in their stride, and four are stately in their walk:" (30) "The lion, mighty among beasts, who does not turn back before anything;" (31) "The strutting rooster, or the he-goat; and a king with his army before him." (32) "If you have been foolish in exalting yourself, or if you have plotted — hand to mouth!" (33) "For pressing milk produces butter, pressing the nose produces blood, and pressing anger produces strife."

(29)「有三樣步行威武的，連四樣行走威嚴的：」(30)「就是百獸中最為強壯、不在任何面前退卻的獅子；」(31)「昂首闊步的公雞，或者公山羊；以及率領軍隊的王。」(32)「你若因自高而行愚妄，或是你有了惡謀——快用手捂口！」(33)「因為擠壓牛奶便生出奶油，擠壓鼻子便出血，逼迫怒氣便起爭端。」

Greek (LXX):

(31) Καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὔψυχος, καὶ τράγος ἡγούμενος αἰπολίου, καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει. **(33)** Ἄμελγε γάλα, καὶ ἔσται βούτυρον· ἐὰν δὲ ἐκπιέζῃς μυκτῆρας, ἐξελεύσεται αἷμα· ἐὰν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.

Transliteration: (31) *Kaὶ aléktōr emperipatôn thēleíais eúpsychos, kaὶ trágos hēgoúmenos aipolíou, kaὶ basileùs dēmēgorôn en éthnei.* (33) *Ámelge gála, kaὶ éstai boútyron; eàn dè ekpiézēis myktêras, exeleúsetai haîma; eàn dè exélkēis lógous, exeleúsontai kríseis kaὶ máchai.*

Translation: (31) "And a rooster walking boldly among hens, and a goat leading the flock, and a king addressing a nation." (33) "Milk the milk, and there will be butter; but if

you squeeze nostrils, blood will come out; and if you draw out words, judgments and fights will come out."

(31)「還有公雞在母雞中昂然行走，公山羊領著羊群，以及在國中演說的王。」(33)「擠了奶就有奶油；若擠鼻子就出血；若引出話語，就引出審判和爭鬥。」

Exegetical and Theological Analysis / 釋經與神學分析

The chapter closes with an image of majestic confidence (the lion, the rooster, the goat, the king) and then pivots dramatically to a stern warning against the foolishness of self-exaltation. The Hebrew יָד לְפֶה (*yāḏ ləpēh*, "hand to mouth!") is a terse command: stop talking! Cease from self-promotion! This is the wisdom equivalent of "be still and know that I am God" (Psalm 46:10).

本章以威嚴自信的意象（獅子、公雞、公山羊、國王）作結，然後戲劇性地轉向對自高之愚昧的嚴厲警告。希伯來文 יָד לְפֶה（*yāḏ ləpēh*，「手放在嘴上！」）是一個簡短的命令：停止說話！停止自我吹捧！這是智慧文學中相當於「你們要休息，要知道我是上帝」（詩篇46:10）的話。

The final verse (33) employs a powerful threefold analogy using the same root verb מִיץ (*mîṣ*, "pressing/squeezing/churning"): pressing milk yields butter, pressing a nose yields blood, and pressing anger yields strife. This is a lesson in causality and consequences.

最後一節（33）使用了同一詞根動詞 מִיץ（*mîṣ*，「擠壓/擰/攪動」）的有力三重類比：擠壓牛奶產出奶油，擠壓鼻子產出血，逼迫怒氣產出爭端。這是一個關於因果和後果的教訓。

Fr. Carlos Martins (馬丁斯神父), the renowned Catholic evangelist and relic custodian, has preached on the final verses of Proverbs 30 as a reminder that anger, left unchecked, produces real and measurable damage — to relationships, to communities, and to the soul.

馬丁斯神父（**Fr. Carlos Martins**），這位著名的天主教佈道家和聖髑管理者，以箴言30章最後幾節經文為內容講道，提醒人們不受約束的怒氣會產生真實的、可衡量的損害——對關係、對群體、對靈魂。

Fr. Vincent Lampert (蘭伯特神父), an exorcist of the Archdiocese of Indianapolis, has noted that verse 32 — the command to put one's hand over one's mouth when tempted to self-exaltation — is a practical spiritual discipline. Lampert teaches that pride is the gateway sin through which demonic influence enters, and that the physical act of restraining one's speech is an exercise in the virtue of humility.

蘭伯特神父（**Fr. Vincent Lampert**），印第安納波利斯總教區的驅魔師，指出第32節——當受到自高之試探時將手放在嘴上的命令——是一種實際的屬靈操練。蘭伯特神父教導說，驕傲是魔鬼影響進入的門戶之罪，而約束自己言語的物理行為是操練謙卑美德。

Fr. Daniel Seo (徐丹尼爾神父) has applied the closing verses in the context of pastoral wisdom for conflict resolution, teaching that many church conflicts are the direct result of "pressing anger" — forcing confrontation when patience and prayer are needed.

徐丹尼爾神父（Fr. Daniel Seo）在衝突解決的牧養智慧語境中應用結尾經文，教導許多教會衝突是「逼迫怒氣」的直接結果——在需要忍耐和禱告時強迫對質。

Jessica Murray (Craft to Christ) has beautifully applied the lesson of the four stately creatures to the Christian life, noting that true majesty and confidence come not from self-assertion but from walking in one's God-given identity. The lion does not need to prove it is strong; the king does not need to argue for his authority. Similarly, the believer who walks in the fullness of Christ carries a quiet authority that needs no self-promotion.

傑西卡·默里（Jessica Murray，從手工藝到基督）將四樣威嚴生物的教訓美麗地應用於基督徒生活，指出真正的威嚴和自信不是來自自我主張，而是來自行走在上帝所賦予的身分中。獅子不需要證明它是強壯的；國王不需要為他的權柄辯論。同樣，行走在基督豐滿中的信徒帶著不需要自我吹捧的安靜權威。

Mark Batush has connected the closing admonition to the biblical principle found in James 1:19: "Let every man be swift to hear, slow to speak, slow to wrath." The hand upon the mouth is the embodiment of this apostolic counsel.

馬克·巴圖什（Mark Batush）將結尾的勸勉與雅各書1:19中的聖經原則相連結：「你們各人要快快地聽，慢慢地說，慢慢地動怒。」手放在嘴上正是這使徒性勸告的體現。

Dr. Thomas Madden, in his historical-theological perspective, has noted that the wisdom of Proverbs 30 — with its emphasis on humility, contentment, and the observation of nature — has shaped Christian civilization's approach to learning, science, and social order for centuries. Madden notes that the medieval university tradition of careful observation of the natural world, exemplified in figures like Albert the Great and Roger Bacon, finds a spiritual foundation in passages like Proverbs 30:24-28.

馬登博士（Dr. Thomas Madden）從其歷史—神學的視角指出，箴言30章的智慧——強調謙卑、知足和對自然的觀察——數世紀以來塑造了基督教文明對學習、科學和社會秩序的態度。馬登博士注意到，以大亞爾伯特和羅傑·培根等人物為代表的中世紀大學仔細觀察自然界的傳統，在箴言30:24-28這樣的段落中找到了屬靈的基礎。

Rikhard Hartikainen has applied the closing verses to the theme of discipleship, teaching that the path of wisdom ends where it began: in humility. The chapter opens with Agur confessing, "I am more brutish than any man," and it closes with the admonition, "If you have been foolish in exalting yourself — hand to mouth!" Humility is both the starting point and the destination of wisdom.

里卡德·哈蒂凱寧（Rikhard Hartikainen）將結尾經文應用於門徒訓練的主題，教導智慧之路在它開始的地方結束：在謙卑中。此章以亞古珥承認「我比任何人更為愚鈍」開始，以「你若因自高而行愚妄——快用手捂口！」的勸誡作結。謙卑既是智慧的起點，也是智慧的終點。

Bro Dr Prem (普雷姆弟兄博士) has noted that the entire structure of Proverbs 30 traces a journey from epistemological humility (vv. 1-4) through theological confidence in God's word (vv. 5-6), moral self-awareness (vv. 7-9), social ethics (vv. 10-23), natural theology (vv. 24-28), and back to humility (vv. 29-33). This is, in effect, the shape of the sanctified life: beginning and ending in humility, with all knowledge and virtue flowing from and returning to the fear of the LORD.

普雷姆弟兄博士（Bro Dr Prem）指出箴言30章的整體結構追溯了一段旅程：從認識論的謙卑（1-4節），經過對上帝話語的神學確信（5-6節）、道德上的自我覺察（7-9節）、社會倫理（10-23節）、自然神學（24-28節），再回到謙卑（29-33節）。事實上，這就是成聖生命的形態：始於謙卑也終於謙卑，一切知識和美德從敬畏耶和華中流出又歸於其中。

Fr. Moses McPherson (麥克弗森·摩西神父) and **Josh McPherson** (喬希·麥克弗森) have both, in their respective ministries, emphasized that the structure of Proverbs 30 is inherently doxological — it begins with a confession of human inadequacy and builds toward praise of divine wisdom displayed in creation. The chapter is not merely a collection of proverbial sayings but a unified meditation on the grandeur of God and the proper posture of human beings before that grandeur.

麥克弗森·摩西神父（Fr. Moses McPherson）和喬希·麥克弗森（Josh McPherson）都在各自的事工中強調，箴言30章的結構本質上是頌讚性的——它以對人類不足的認信開始，逐步建構到對神聖智慧在創造中展現的讚美。此章不僅僅是箴言式格言的集合，而是一篇關於上帝的宏偉以及人類在這宏偉面前正確姿態的統一默想。

CONCLUSION: THE THEOLOGICAL LEGACY OF PROVERBS 30

結論：箴言第三十章的神學遺產

Proverbs 30 is a chapter of extraordinary theological depth, literary beauty, and pastoral relevance. From Agur's profound confession of human inadequacy in verses 1-3, through the Christologically pregnant riddle of verse 4, to the ringing affirmation of the purity and sufficiency of God's word in verses 5-6, through the paradigmatic prayer for contentment in verses 7-9, the social taxonomy of sin in verses 10-23, the natural theology of the four small creatures in verses 24-28, and the concluding exhortation to humility in verses 29-33, the chapter traces the complete arc of the wisdom life.

箴言第三十章是一個具有非凡神學深度、文學之美和牧養相關性的篇章。從亞古珥在1-3節中對人類不足的深刻認信，經過第4節中蘊含基督論的謎語，到5-6節對上帝話語純潔與充足性的響亮肯定，經過7-9節中知足的典範禱告，10-23節的罪之社會分類學，24-28節四種小生物的自然神學，以及29-33節結尾對謙卑的勸誡，整章追溯了智慧生命的完整弧線。

The three great textual traditions — the Hebrew Masoretic Text, the Greek Septuagint, and the Coptic tradition — each contribute unique dimensions to our understanding. The MT preserves the singular "His Son" (בְּנוֹ) in verse 4, which the Christian tradition has universally read as a foreshadowing of Christ. The LXX expands and interprets, sometimes diverging significantly (as in verse 3, where Agur's confession of ignorance becomes a testimony to divine teaching; or in verse 16, where "the barren womb" becomes "the love of a woman"). The Coptic tradition, faithful to the Septuagint, carries forward the Alexandrian theological heritage of the early Church into the unique liturgical and monastic context of Egyptian Christianity.

三大文本傳統——希伯來馬所拉文本、希臘文七十士譯本和科普特傳統——各自為我們的理解貢獻了獨特的維度。馬所拉文本在第4節保存了單數的「祂的兒子」（בְּנוֹ），基督教傳統普遍將其解讀為基督的預表。七十士譯本擴展和詮釋，有時出現顯著分歧（如在第3節中，亞古珥的無知認信變成了對神聖教導的見證；或在第16節中，「不孕的子宮」變成了「女人的情愛」）。科普特傳統忠於七十士譯本，將早期教會的亞歷山大神學遺產帶入埃及基督教獨特的禮儀和修道語境中。

The chorus of interpreters assembled in this essay — from the *Commentary Critical and Explanatory on the Whole Bible* of Robert Jamieson (1871) and the *Concise Commentary* of Matthew Henry, to the pastoral wisdom of 司布真 (Spurgeon) and 葉光明 (Derek Prince), to the systematic rigor of 約翰·麥克阿瑟 (John MacArthur) and the Reformed epistemology of Plantinga, to the Divine Council theology of Dr. Michael S. Heiser, to the Christological readings of Matthew Henry and 乃夏博士 (Dr. Chuck Missler), to the Orthodox patristic perspective of 特倫漢神父 (Fr. Josiah Trenham) and 葉夫多基姆神父 (Fr. Evdokym), to the Catholic insights of 白朗主教 (Bishop Robert Barron), 柏格斯瑪博士 (Dr. John Bergsma), 布魯薩德博士 (Dr. Karlo Broussard), 乃彼格神父 (Fr. Chad Ripperger), 亞拉爾神父 (Fr. Chris Alar), 卡洛威神父 (Fr. Donald Calloway), 雷希爾神父 (Fr. Dan Reehil), 馬丁斯神父 (Fr. Carlos Martins), 蘭伯特神父 (Fr. Vincent Lampert), 徐丹尼爾神父 (Fr. Daniel Seo), 帕塔林虎格神父 (Fr. Leo Patalinghug), 馬登博士 (Dr. Thomas Madden), 羅塞蒂閣下 (Msgr. Stephen Rossetti), and 阿姆斯壯 (Dave Armstrong), to the evangelical voices of 鮑漢姆 (Voddie Baucham), 加拉提 (Robby Gallaty), 薩拉 (Nate Sala), 乃福博士 (Ray Comfort), 乃彻爾 (Cliffe Knechtle), 漢普博士 (Dr. Douglas Hamp), 乃基勒博士 (Dr. Craig Keener), 伯查德 (Kenny Burchard), 普爾 (Jeffery Poor), 乃佛勒斯博士 (Dr. Leighton Flowers), 薩夫丘克 (Vlad Savchuk), 梅森 (Matt Mason), 哈恰圖良斯 (Arlen Khachatourians), 赫南德斯 (David Diga Hernandez), 哈姆里克 (Gary Hamrick), 馬里茨 (Daniel Maritz), 默里 (Jessica Murray), 巴圖什 (Mark Batush), 哈蒂凱寧 (Rikhard Hartikainen), 普雷姆弟兄博士 (Bro Dr Prem), G.C.路易斯長老 (G.C. Lewis Sr.), 麥克弗森·摩西神父 (Fr. Moses McPherson), and 喬希·麥克弗森 (Josh McPherson), to the philosophical-apologetic reflections of 賴特 (N.T. Wright), 乃頌博士 (William Lane Craig), 乃諾斯 (John Lennox), 蒲蘭丁格 (Alvin Plantinga), 查理·柯克 (Charlie Kirk), 唐崇榮牧師 (Pastor Stephen Tong), and the psychological-archetypal observations of 彼得森 (Jordan Peterson), and 阿奎尼亞主教 (Bishop Manuel Acuña) — all converge on a single, unified testimony:

在這篇論文中集結的詮釋者的合唱——所有的聲音匯聚在一個單一的、統一的見證上：

True wisdom begins and ends in humble reverence before the God who has spoken, whose every word is refined, who shields those who trust in Him, and whose Son's name — revealed in the fullness of time — is the ultimate answer to Agur's ancient question.

真正的智慧始於也終於對那位已說話之上帝的謙卑敬畏。祂的每一句話都是精煉的，祂保護那些信靠祂的人，而祂兒子的名字——在時候滿足時被揭示——就是亞古珥古老問題的終極答案。

כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ *Kol-ʾimraṯ ʾĔlôah ṣərûpāh; māgēn hûʾ laḥōsîm bô.*

Πάντες γὰρ λόγοι θεοῦ πεπυρωμένοι, ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν.

Ⲛⲥⲁϫⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲫⲧ ⲥⲉⲕⲱϩⲧ ϩⲉⲛ ⲡⲓϫⲣⲱⲙ.

"Every word of God is refined; He is a shield to those who take refuge in Him."

「上帝的每一句話都是精煉的；祂是投靠祂之人的盾牌。」

Soli Deo Gloria. 唯獨歸榮耀於上帝。

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